

SELF-ENTERTAINMENT: 698 e 12

OR,

DAY-THOUGHTS.

BEING A

COLLECTION

Of Six Months

OCCASIONAL REFLECTIONS,

SET DOWN

As they occur'd to the WRITER'S Mind. °

R. Whalley

— *Neq; cum Me Lectulus aut Me
Porticus exceptit desum mihi.* — *Hæc Ego Mecum.* HOR.

Thought following Thought — MILT. Par. Reg.

Scilicet uni æquus Virtuti, atq; ejus amicis. HOR.

— *Non Ego paucis
Offendar maculis,* — *Ubi plura nitent.* HOR.

Wisdom is justified of her Children. ST. MAT.

L O N D O N :

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TO
THE RIGHT HONOURABLE
The LORD *HARDWICKE*,
LORD HIGH CHANCELLOR.

MY LORD,

IN giving an Example of the Exercise of Thought, in Opposition to the prevailing Vanities of the Age, and their extreme Indulgence, to Whom could I think of humbly presenting it, but to *That* PERSON, whose Thinking Faculties had the most incessant, and most important Operation?

a In

ii DEDICATION.

In taking this Liberty with your Lordship, I don't presume to expect You to patronize the *Truth*, the *Propriety*, the *Beauty* of every Thought I have, here, given the World—I would not, willingly, take upon me to do That Myself—But only to honour with your Approbation The Example, I here have set, of the *proper* Exercise and *Entertainment* of the Human Mind.

It is *one* of the *Reflections* your Lordship will find in this *Collection*, “That GOD is all Thought.” And What could suit my Attempt to introduce a *Faculty* of *Thinking* among Those, whose distinguishing Nature it is to *think*, but Who let their minds lye *fallow* as if it belonged not to Them,—Like the Example of that Great Man, in your Lordship's high Person, who has the honour, above all *Men* in our Age, Or, perhaps, in any other, to be, in this particular, most like HIM?

Your whole Life, My Lord, has been, as it were, but one Act of Thought. In
your

DEDICATION. iii

your youngest Years You never knew what it was, with the common *Herd of Youth*, “ To *Trifle*. And Heaven has well rewarded You for it. The Sun in our Hemisphere does not so incessantly blefs Us with his chearing benign Rays, as your Lordship is continually exerting, for the Service of the Publick, in one shape or other, an uninterrupted course of *Thought*. What Day, what Hour of your Life, by night, often, as well as by day, have You, now, for a long course of Years pass’d, without filling it up with this *Divine* Occupation?—We are all made to imitate God in this Respect, and He who carries this Imitation furthest, Either by the Nobleness of the Subject, or Constancy of the Exercise of the Faculty, resembles HIM most. Who can take up your Lordship in the Morning, and accompany You the whole Day, But sees You presiding in the High Court of Justice You so eminently adorn, and where not so much any Stated *Law*, as the

iv **DEDICATION.**

equitable Exercise of your Lordship's own *Mind*, is the *Rule* You must go by, Or, sees You CHIEF in a still Higher Tribunal, continually assisting it, in a most distinguished manner, with your Deliberations, Or, in the last place, contributing to the Happiness of the Publick, by aiding *Majesty* it self, with your consummate Wisdom, in the highest Glory of Government?

But your Lordship is not only, *First*, in Constancy and Usefulness of the Exercise of your thinking Powers, but in the Facility whereby You exercise Them, on all Occasions. In the many important Posts You are necessarily engaged in, You fill every one of Them, confessedly, in the Opinion of all Men, as if You had but That, solely, to manage You are in the actual Discharge of. The Variety of your high Employments is the only Relaxation You have against the Fatigues of a Mortal Nature. And yet, when by Accident, or the highest Condescension,
You

DEDICATION. ▼

You admit a private Friend to the honour of your Presence, with all this Glory about You, You are pleased to veil it, and become One like him.

With this Supereminent Excellency of Mind, How greatly are You distinguished by an uninterrupted Vigor of Body?—But in possessing these distinguishing Characteristicks lyes not your greatest Glory, but in the Distinction Heaven has conferr'd, by bestowing them, on You. No human Application could have brought about *The One*, Nor human Care preserved *The Other*.

And yet, My Lord, Neither is This your greatest Glory, But That whereby You are known in our refined Age to think it not beneath You, elevated as You are, to acknowledge that God, and, personally, to worship Him at the head of your Family, Who has been so bountifull to You, And to fix your Hopes on a better State of Things, than that which You, now, enjoy. — A
Matter

vi DEDICATION.

Matter of as great *Singularity*, as the
possessing your great Endowments, Or
the Exercise of Them.

May your Lordship long continue,
to ease the *rising* Years of your *Great*
Master, of the burthen of Government,
and thus be a means, through the
ALMIGHTY'S favour, to our poor unde-
serving Country, of long preserving
Him among Us! And *If* it should be
so, (which would be an Offence to *sup-*
pose, without a Prayer that it might
not *be*,) That Heaven, for our Sins,
should remove that most valuable Life
from Us, before we have Another, in
full Maturity of Age, of his own
Roial Blood to replace Him, May the
ALMIGHTY lessen that Evil to Us, by
preserving your Lordship!

May it be late, very late, My
Lord, before you reach that Place
where, alone, You can be recom-
pensed your Labours for the Service of
your Country! And when Nature
can

DEDICATION. vii

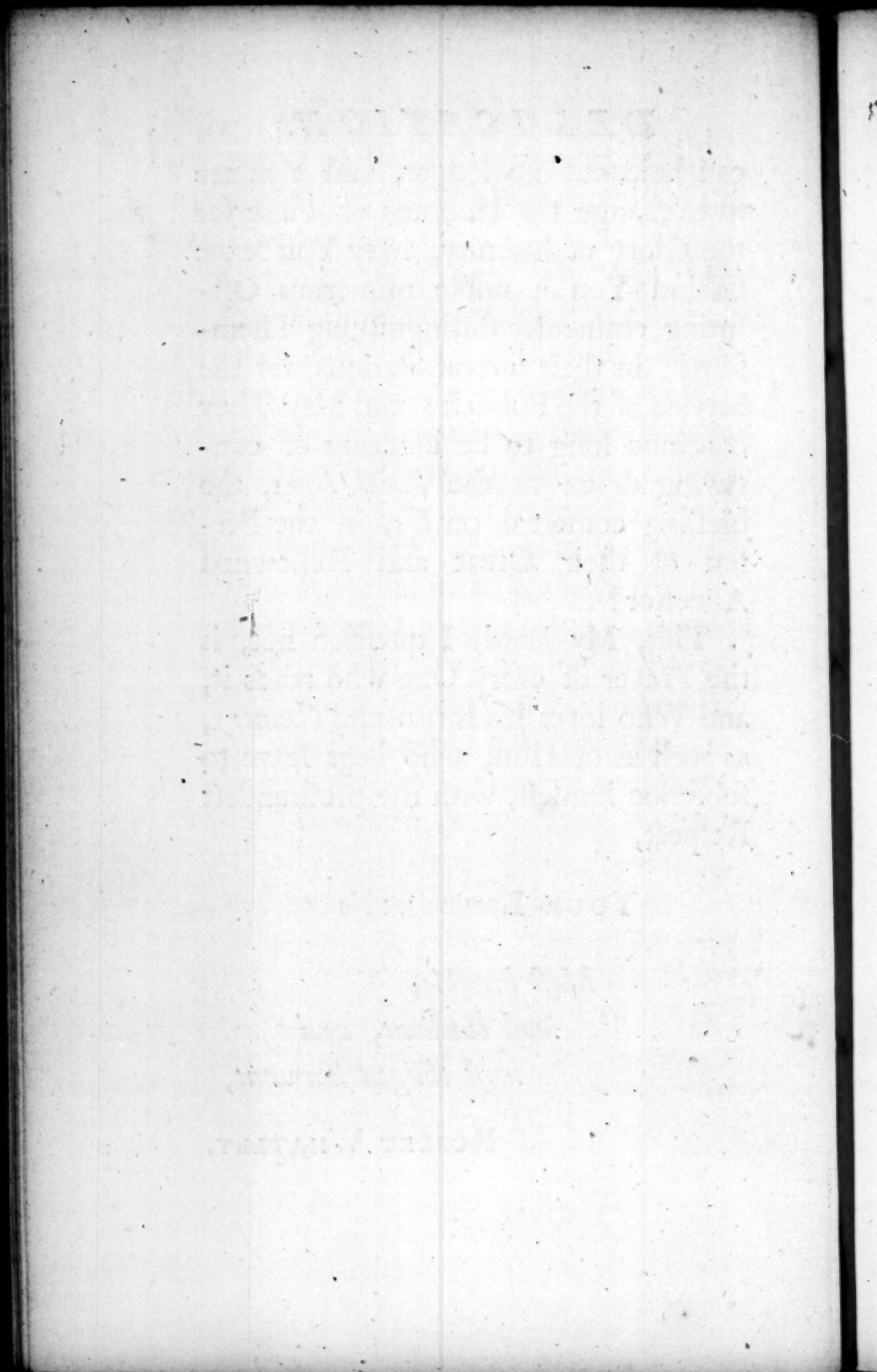
can hold out no longer, and You are to exchange the Honours of Time for the Glory of Eternity, May You leave behind You a noble numerous Offspring, eminently distinguishing Themselves, in their several Stations, for the Service of the Publick ; and May They continue long to be a means of conveying down to the *latest* Ages, the blessing conferr'd on *Us*, in the Person of their Great and Renowned Ancestor !

This, My Lord, I question not, is the Prayer of every One who reads it, and Who loves his KING and *Country*, as well as of Him, who begs leave to subscribe himself, with the profoundest Respect,

YOUR LORDSHIP'S

*Most humble,
most obedient, and
most obliged Servant,*

ROBERT WHATLEY.



P R E F A C E.

I Leave these THOUGHTS to speak for Themselves, to every Reader, one by one, as he goes them, temperately, over, i. e. with intermediate Reflection. To posit them over, will be neither for his Edification, Entertainment, nor Credit. He will, by that means, often, lose to Himself the pleasure of unfolding a Thought, to his Satisfaction, and be ready to entertain a disadvantageous Opinion of the Author, where he will be found, by more deliberate reflection, entitled to a favourable one. And it is not intended, so much, an edifying Compliment to Myself, as a charitable Caution to my Reader, to desire him to suspect rather a defect in his own turn of mind; when he sees not presently the Force, or Justness of this, or that, particular Reflection, than an Impropriety in the Passage itself. Farther Thought of his own, or begging a little sense at another hand, may clear up a Sentiment more for his honour, than the pretending to call in question the Writer's Understanding, (as, possibly, may be the Case) at the expence of his Own. And if this Admonition should prove
b
neces-

necessary with regard to any natural Thought that shall occur, How much more reasonable will it be, to have it attended to, both to Himself, and Me, with respect to the moral, and divine ones?

What I here present Him with, was penn'd so long since, as the Year 1743. And I have not kept them so long by me, unprofitably.—Not to be competently well assured of the Merit of most of Them, to some Tastes, far beyond their Desert, and the Demerit of many to that of Others, I hope, as far beneath it. Coincedency of Sentiment, and not Self-Love, has made me Side with the Former, and, finally, to publish them.

The Reader will find Them very different, I believe, from what he may expect. They are the private Dictates of the Writer's Mind to himself, a sort of transitory Copy of his intellectual, and moral Complexion, during the Time they were penn'd; without any original design of communicating Them to any man; set down, through a Facility in Short hand, just as they occur'd; when it was free from any determin'd Employment. Nothing by way of Maxim, or Point, Paradox, or Axiom, is aim'd at. What ever, of this Nature, may be found among Them. But Thoughts set down, casually arising, from either what had already engaged his attention, or, what, on the Spot, offered it self, to it. In fine, a Series of independent Reflection, where the Head is less concerned, than the Heart, or the Affections. So that whoever shall take up these Leaves in hopes, or expectation of a light Entertainment

tainment, will find himself greatly disappointed. But whosoever shall, deliberately, peruse them, with a desire of cultivating a serious thinking frame of mind, (the only foundation for true Chearfulness) will find his account in it. Such a one will be pleased with what I have done, in this way, Though he may be conscious to himself He had done better, had he fallen into it. And altho' every Thought may not, at first, no nor at length, equally, strike him, I flatter myself he will hardly turn to a Page, where he shall not find something that does. Only with this Reserve, That If he can See a Thought in its true light, he would not pervert it, and see it in a wrong one. The nature of this way of writing makes it necessary to insert this Caution, since it leaves so much to be imply'd, by the Readers imagination.

I think I may, here, as properly as any where else, in this Preface, beg quarter for any two, or more Thoughts, that in this Collection may appear to resemble one another. No two identically the same will be met with. But there is one Subject that has taken hold of my mind, so as to offer it self too frequently to it, did not the high importance of it make this impossible. When the Reader sees this Subject in the just Light it deserves, he will not be displeased to see me returning, frequently, to it, under different Lights: And till he does so see it, I shall beg leave, without any vanity, to think my self a Superior Being to Him.

To Return.—To such a way of entertaining himself, The Author is well known, among his private Friends, to have been long accustomed. So long, as to have promised, in print, at the request of some of Them, ten Years ago, a Volume of his occasional Reflections: That is, before any of These, now made publick, were in being. Why that Design was postpon'd, is not material for the Reader to be informed of. Accident, only, and not Design, brought These to light, first. He usually carries a Volume of his Soliloquies about with him, for his own Entertainment: When he came from home, he, without any Design, laid his hand on That wherein these were contained, and, at length, took courage, On seeing the many foolish Things the Town has been entertain'd with, this winter, first, to transcribe, and then to publish Them. Humbly hoping, he shall be thought to encrease the number of the few wise ones.

If from the multitude of the like independent reflections he has by him, he had selected a few Centuries of the very best, it might have been, perhaps, more for his honour, and he had been better received by some of his Readers; but he could not have been so generally useful: particularly, to Those for whom he has a most compassionate respect—The “Fair Sex; Or that Part of our Own, that is infinitely inferior to Them in Understanding—“ The thoughtless, sauntering, sensual, youthful Gentility of the present Age, (and, God knows, too many of Us of riper years.) The Former of which, will, I hope, throw away that most
 impu-

P R E F A C E.

*impudent affront to every Virtue their Sex can be adorned with, " The MEMOIRS of the adul-
 " terous Life, of a Lady of Quality, writ by
 " her self, and published in her Life Time,
 " she her self appearing in publick," and after
 so unworthy a Prostitution of their divine Intel-
 lect, during this Last winter, be induced to purifye
 their minds, by taking my Day-Tho'ts, into their
 country retirements, this summer Season, and
 thereby come to Town prepared for more ratio-
 nal Delight, the Next. Whilst the Latter, by
 casually taking up my book, and observing the
 Shortness, and Independency of its Contents, may
 by a little occasional nibbling on, here, and there,
 a facile Reflection, by degrees, come to reconcile
 themselves to the Hopes, and even raise within
 themselves a Desire, of becoming thinking Intel-
 ligences. And in the end, be pleased at the com-
 pliment paid to the Understanding, (as is imply'd;
 in this way of writing, in every Reader) of sup-
 posing it capable of Going by itself.*

*Another Reason, had its weight in communi-
 cating Them, in the unselected manner I have
 chosen, which is, That I could do one Thing, this
 way, which I could do no other, I mean, set a
 Pattern for the Exercise of the Human Mind,
 to be imitated by Those, who shall think it worth
 the While to carry about with them the highest
 of all Entertainment, THOUGHT. And will
 honour themselves so far, as to exercise it, as
 Outward Objects occur, or Inward Suggestions
 arise, in matters that do not immediately relate
 to*

to the Enjoyment of the Honour, the Pleasure, the Wealth, or the Power of this World. A Faculty, This, when once obtained, the greatest Specifick against Lowness of Spirits, or Vapours, either in Man or Woman. And till they are able of Themselves, to raise to themselves entertainment of their Own, Every one liable to those modish Indispositions would do well, to make use of some one, or other, of my Reflections, to inure Him, or Herself, to it. Mumbling, first, one, and then another, a little in their Minds, like a Cuyd of Tobacco in the mouth, till they had extracted the virtue out of it. This, indeed, is the proper manner of using all writing, by way of detached Tho't, and the only way for the Reader to do Justice to Himself, or any Author that chuses to entertain him that way.

God himself is all Thought. And the more we accustom ourselves to exercise the thinking faculties he has given Us, the more shall we be like him. I have for myself been so habituated, by degrees, to Self-reflection, That I am hardly, ever, without the pleasure of it, Let me be where, or in what Situation I will. Many of These, and many Others I have by me, have presented themselves as I have been walking the Streets of this great Metropolis, and a bye-alley, or some retired Corner, and some time, by the leave of the Master, an honest Tradesmans Shop, my Retreat, to set them down in. And if this was the Case with me, in Town, How must it be with one of such a fruitfull turn of mind, in Solitude, or the Country?

Country? O Intelligence! how little art Thou known! Thou fillest Nature, and art unregarded! Thou constitutest Ourselves, and We know Thee not! It is not the Eye that sees Spades and Clubs, Hearts and Diamonds, but the inward invisible immortal Spirit has them subjected to her Contemplation—That celestial sort of Being, which every human Creature carries about with him, at which the optic nerve ends, and whose outward expansion receives Those GLORIOUS Objects, and conveys them to it. O wretched Human Nature, That cannot bear Your own Company! O adorable Pips of Cards, the only Resource of Life, and Complacency to Immortal-Mortals!—O Ranelah! O Vauxhall! what walking Images, and Statues, attend You? Notwithstanding their Intellectual Nature, as void of Thought, as the Instruments of Musick, You entertain them with, of Sound, till the bow has Touched, or the wind Filled them!

I hope I shall be pardoned this little Sally. It will be found not altogether ill-placed. Many Thoughts in this collection, and many more, hereafter, on The encouragement These shall receive, will present themselves in various Lights, relative to Futurity, and to the pleasing Passage that leads to it—that inevitable, frightfull, Thing called Death—frightfull, indeed, to a rational temporary Creature that has Happiness, through Eternity, depending on the Use he makes of Time, and makes no use of it, for the acquiring it; but no ways terrifying to Those who look for a new Heaven

Heaven and a new Earth, and live to it. Our Title to Immortality is the true Nobleness of Blood of our Human Nature, and the words IMMORTAL-MORTAL, read in the forehead of a fine Lady, the noblest AIGRETTE that can adorn her. And let Immortality be, once, made a Property of, and the Way to a happy one, would never be lost Sight of. A morning past in serious reflection, in the Closet, and in paying a publick Homage to the Great AUTHOR of our Being, would season every rational amusement of the succeeding Day. HE is pleased, to see his human creatures delight themselves in the proper relaxations of a mortal Nature, as well as in the acts of the sublimest Devotion. By this means, we might hope to see a stop put to that immoderate Run for Outward Entertainments, of all sorts,—the Disgrace of the Remains of good Sense, in the present age,—and if a Stop be not put to it, The Extinction of all Rationality in the next generation.

I have nothing further to add, here, but only to put the Reader in mind, That the following Thoughts occur'd in Town from April to September, in the Year 1743, inclusively.—A necessary Insinuation, as many of them referr to the Time and Place, in which They were penn'd.

ERRATA Corrected.

P. 3. read Unconcernedness. p. 16. Oeconomy. p. 17. Chapel.

S E L F

SELF-ENTERTAINMENT:

O R,

D A P - T H O U G H T S.

§. 1. **W**HAT a Rout has the Discovery of the insect *Polypus* made among our VIRTUOSOS? How much more curious and worthy of Observation is the *human Polypus*?—“What is *He*, or, rather *Who* is *He*?” Cries a *Virtuoso* of no small note, *as he reads This*.—Why, Sir, “A human Being very rarely to be found, much more rare than the *insect-Polypus*.” But yet is to be hoped to be met with,—“That rational human Being that has “a *Remedy* immediately *springing* out from “within him, for every *Good* that shall be at “any time *cut off* from him.”—What is a total reverse of Fortune, The Loss of a Friend, The Death of Husband, Wife, Child, a propagated grievous credited Calumny, but the cutting a human Person *asunder*?—What is He who sinks under any Calamity?—A human animal of the *common* Sort.—What *He* who has a support at hand against any of These Misfortunes?—“A *POLYPUS*.” *Who*, and *who alone* is a *human Polypus*?—The genuine CHRISTIAN. *

B

§. 2. There

2 SELF-ENTERTAINMENT: Or,

§. 2. There is something more in nature than *We see*.—But *who sees it*? *Who* convinced of it?—The *human-Polypus*.—*Who* does not *see it*?—The human-insect of the *common* sort.

§. 3. GOD has connected a *future State* as close to our Being, here, as the *Lining* of a Man's Coat is to the *Outside*, or, if you will, as *Butter* is to a piece of *Bread* spread on it, and yet Mankind in the general, chuse to wear the *mortal* Coat without the *immortal* Lining, and like peevish inconsiderate Children, eat the *Bread* of *mortal* Life *dry*, without the *immortal* Butter that was intended to *mellow* it.

§. 4. I have known a great many people willing to *dye* from the knowledge *how* it does *not* go with them, in *this* Life, but very few from a knowledge *how* it *will* go with them in the *other*.

§. 5. How much more fond are the generality of mankind of *other* peoples company, than of *their own*, and yet what a *casual* acquaintance has every man of every *other* Person in the world, and what a *lasting* one in himself?

§. 6. *Virtues* and *Vices*, like different shades in colours run into one another, and where the one *colour* ends and the other begins, in many cases, difficult to determine.

§. 7. The end of *prayer*, morning and evening, not meerly the paying a simple homage to the DEITY, as a Debt due to HIM, but the actual putting ones self, and all our Concerns
under

under his immediate protection, the remaining part of the day or night. He that has paid his homage in a due manner at any Time places himself immediately under the ALMIGHTY'S Canopy and has a *right* to the comfort of being in his immediate observing Eye, and enjoying the sense of his immediate presence.—What a fund. for unconcernedness at outward Events—for Joy, for Rapture, for Extasy!

§. 8. The *Christian Religion*, in itself, a Diamond of the finest colour and water. But a rough one as taken out of the quarry to how many? To how few does it appear polished to its utmost perfection?

§. 9. I am just come out of the company of some military Gentlemen going for *Flanders*, where the Conversation happened to fall on *sharp shot*, and *being in the midst of it*.—But are not we always exposed to *sharp shot* here, at home, as well as They, abroad?—What is there in a musket-balls wounding the Body more terrible than in common Slander and Detraction? What the loss of a Leg or an Arm by a Cannon-ball to an irretrievable wrong prepossession against any man given in any particular? What the Loss of Life itself more than the total ruin of a mans Character?

§. 10. We can not well let it escape our Thoughts what occasion we have for God, But we do too much what *occasion* God has for us. *

4 SELF-ENTERTAINMENT: Or,

§. 11. Joy the Christians fasting-penny †.

§. 12. *Ignorance* and *Thoughtlessness* in an *intellectual* Creature—What happy Company? How few could enjoy *to day*, or *contentedly* stand the chance of a *to morrow*, without them?

§. 13. He that can seriously say to himself, “ I can stand the Chance of *to morrow*,” and He *only*, is the truly *happy* man.

§. 14. How few take the *day* of their *Death*, when they come to it, to be a common *to-morrow* of any preceding day of their *Lives*?

§. 15. “ O transporting Thought! What “ august scenes lye *before* me, and which every “ moment, as one swiftly follows the other in “ succession, brings me nearer and nearer *to*!” —*This*, the *natural* Complexion of a *Christians* mind—To which of *Us* is it not an assumed *mask* rather than the natural *Visage*?

§. 16. What double, treble, decuple, centuple *Care* do we not daily see taken among ones *valetudinary* acquaintance for *staying* in a state, which *must* be left for *another*, for any single *Care* taken to reconcile themselves to the *leaving* it, and going with a good grace out of it?—What a tacit Reproach, This, to the PROVIDER of *both* states to be willing to trust ones self with HIM in *one* of them, *only*!

† The money so called given to *servants* in the country when hired at the *statutes*.

§. 17. *This*

§. 17. *This day I was at the Feast of the Sons of the Clergy.—I was at the Sermon, and walked in the Proceſſion.—I muſt ſet down the Reflections that occurred to me on the occaſion.—In the Church, during the Proceſſion, and at Table.—As I was in the Church early, a good while before the Service begun, I took the Church itſelf into my Contemplation.—The firſt Thought that occurred to my mind was—“ Did St. Paul ever think he ſhould have a “ material Church called by his name ?”—To how little purpoſe has ſo much expence been laid out in this building, if our Thoughts are confined to it, when we have the Idea of the name by which it is called in our minds? How does ſo auguſt an Edifice answer ſo great an Apoſtle ! What a Superior Being was He in his many Revelations, and Divine Communications? No Pedlars ſtall in the neighbourhood, but bears a nearer proportion to this magnificent building in greatness than the moſt exalted human Being out of Chriſt, did when he lived to Saul of Tarsus : When he was ſo highly honoured as to have an expreſs Glory from heaven to break in on a midday light on Earth, and Chriſt, in perſon, appearing to Him ; and from a Saul of Tarsus making him Paul the Apoſtle. — How much nobler a Perſonage had that Ship aboard that brought Paul to Puteoli than that which carried Cæſar to Dyrrachium ?—The Proceſſion—Chriſt and his Apoſtles walking with his Diſciples in the Streets*
of

6 SELF-ENTERTAINMENT: Or,
of *Jerusalem*, the multitude following.—At
Table in the *Hall*—The Odour of the pre-
cious Ointment as he sat at meat with his Sa-
cred Retinue,—as the *Collection* was making.

§. 18. — *Reading Bargrave's Travels from 1645 to 1656, (a Manuscript I have by me extremely well writ, and introducing one as it were into all the Scenes the Writer (a Merchants Agent and Faëtor) passed through in a most extensive Circuit, Through a great Part of Spain, Italy, Turkey, Wallachia, Poland—)* He himself, and all Those he dealt with have *acted* their Parts, and are gone off the *Stage*. Many others have succeeded them in their places, which are gone off also, before Those that compose the *present* Set of *Actors* appeared on it.—These will have *their* Time of *acting* also, and leave their *House* to be *inhabited* by Those that shall succeed Them, till the Fertility of Nature is exhausted.

§. 19. *Laying the book down*—I am now just in the same Disposition of Desire of seeing the *World of Spirits*, as I was of following *him* from one Scene to another throughout his *Voiage*, *That*, I mean, that will be opened, at Death, to our Cognizance, and also the glorious *material* World that will offer itself to our bodily Eyes, or to some other Faculty like them, after it, at the Resurrection. Have a little Patience and both these Scenes shall successively be disclosed, and the latter will, no doubt, be varied, encreased, and extended
to

to all Eternity. — What a Prospect! What Hopes! What Assurances! What Temper of mind deserves to be called *Patience* to wait for such lasting glorious *Certainty*, Were it to be Millions of Years hence e'er the Time came for the Scenes Opening?—What description can be made of the inward Situation of that mans mind who knows and is persuaded that it *may* be entred on *To morrow*?

§. 20. We are only, here, in GOD's *anti-chamber*. When the Hour of Audience comes, the Doors shall be thrown open, and we shall be admitted into his Presence—He knows *who* is waiting *without* for admittance, and *who* not.

§. 21. Joy is Heaven, and Heaven is Joy.

§. 22. *Mirth* a human State of mind,—*Joy* a divine one.

§. 23. “What is that to Eternity?”—a very proper Dismission or Retention of a *Subject* of *Concern* on any occasion.

§. 24. He that is afraid to Dye, ought to be ashamed to Live.

§. 25. A very *essential Point* of the Christian Religion is to remove the fear of Death. It is incompatible with a genuin Christian and sound Understanding to fear *Death*.—*Dying* he may, but not *Death*. He must be a very counterfeit one in his Affections, or a very weak one in his Understanding not to *rejoice* in it.—Every *Christian* is of the *second* gathering of the fruit of the same Tree that *Christ*

8 SELF-ENTERTAINMENT: Or,

is the *first* of †.—A man that *can't* know himself, is not a proper Subject of Religion. He that *won't* “know himself,” and *can* do it, is unworthy of the Priviledge of any. He that will impose on himself in a matter so obvious, as, “Whether he be a *Follower* of him whom “he professes to *follow*, and to be a *Disciple* “of,” is, *ipso facto*, for that very reason no *Follower*, nor any *Disciple*.—He that is a *Follower* of *Christ* in his *Life*, must as assuredly as he is *such*, be a *Follower* of him in his *Death*.—He that follows *Christ* in *Life* to *Death*, will follow him in *Death* to *Life*. A man may look in a *glass* and behold his *outward* aspect as it is,—What is the *Bible* left to behold his *inward* by?—“Am I *like* HIM I profess to *follow*? Do I studiously square my *Life* and “*Conversation* according to the *Rules* *herein* “set me by *Himself* and his *principal* *Ministers*?” Are each a plain *Question*, for a plain Christian to ask himself, and know himself by. Do I act on all occasions in *concert* with him whose *profess* *Minister* I am, is as plain a *Question* for every *Churchman*, of what ever degree, to know himself by. If every one who will ask themselves these *Questions* shall be able comfortably to resolve them to themselves in the *affirmative*, what need is there for *fear* of *Death*, or what is to *follow*? If we bear the

† Alluding to the nature of a sort of Fruit in some Country's ripening, I have read of, and in gathering it.

image of the *earthly*, we shall bear the image of the *heavenly*.—There is no Deceit in God nor can be.—If men, notwithstanding, will be still hankering on *transitory* Objects, which they are always leaving, or the Objects *Them*, or, will resolve on having a *permanent* State, where they are to have only, a *transitory* one, and will never look *before* them on Objects that lye on the road, and they must pass to, and which are to affect them as they are previously acquainted with them, What wonder is it That such as these are uneasy at leaving the one, or approaching the other?—It neither appears to me, in reason, from what is recorded of the *Discoverys* Christianity makes of the *nature* of *man* in the Scriptures, nor from the *memorials* we have of the Sentiments of Those that believed it when, first, made known, That any man who is a Christian should doubt any more of a happy eternity's lying before him than of the certainty of his present existence. And what is it that stands in the way of every one who *professes* himself a *Christian*, not to have the same comfortable prospect?—Because he is *not* one.

§. 26. I read this day a *Sentiment* that pleased me, and which is so analogous to my *own* way of Thinking, on the Subject, That I cannot but record it among my own, *viz.* “A *good* man should need only *leave* to *dye*.”

§. 27. GOD will do nothing for Us that He has given Us abilities to do for ourselves.

10 SELF-ENTERTAINMENT: Or,

§. 28. Christianity worth nothing but as it is practised.

§. 29. Some bring their reason to their appetites—The best way is to bring their appetites to their reason.

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§. 30. The whole world seem to me to live, As if Life was never to *end*, or Eternity never to *begin*. The prevailing unconcernedness in mankind at what becomes of their *friends* and *acquaintance* when the *Doctor* and the *Parson* have done with them should seem to countenance ones thinking the *latter* opinion the more prevalent, For who carries their Thoughts *after* their *acquaintance*, into *futurity* on their decease——? *Such a one is dead*, and he is no more thought on, is the current custom in the world, without the least thought of the *Blank* or *Prize* he has drawn to all Eternity.—But, on the other hand, The universal unconcernedness at what will become of *themselves* countenances ones inclining to think the *other* Sentiments being the uppermost, viz. “ That Life is never to *end* with the *Liver*, whatever may be the Case of the *Deceased*. — In the *latter* Case ones Love ceases when our *acquaintance* have most need of it, In the *former* it rarely shews itself where we have most need of it for *ourselves*.

§. 31. I do not know a greater Dishonour to God than to go out of this world with *reluctance*,—It may, in some sort, bear the name of the *irremissible* Sin (tho' from the frailty of
our

DAY-THOUGHTS. II

our frame it may not be thought so) because there can be no repentance for our *disobedience* to the *will* of God, on the occasion.

§. 32. I saw a Person, the other Day, that was sick, Who told me, *He was afraid he should dye.*—Why, said I, Did You ever live without the assurance that You should do so?—No, *But I did not think I should do so yet.* How so?—Was it ever told You, That You should live to such a particular Time—? No: But I am not prepared to give up my accounts of Life.—*How came that about that You are not?*—*When You knew You were to lose your Life as soon as You knew You had it given You, and liable every minute that You enjoy'd it, to have it taken from You the next?*—Here our Conversation ended, and this morning he died, *i. e.* Was cast for a happy *Eternity*, or the Contrary.

§. 33.—On spending a day most agreeably alone, but in much reflection—“ *Tis Thought makes Company.*”

§. 34. If we did but believe our *Bibles*, or That *Christ* was the *High* Person He really is, and supposed to be—How would it be possible for Us to *delight* Ourselves in reading any Thing else, but what *He* Himself spoke, or Those inspired by his Spirit dictated? “What *Recommendation* does not the *real* Work of “an *earthly* KING carry in it,—What the “*supposed* only of a *British* EARL †?”

† These last words added on transcribing the former.

12 SELF-ENTERTAINMENT: Or,

§. 35. The prayers of the Church manifestly suppose Those who assist at Them are already instructed in their Religion.—And so, I think, does, for the most part, our modern *preaching* too.

§. 36. What is *present* and what is *future* belonging to our Nature should be like our *right* hand and our *left*. And, I think, it would be no ill way to do Justice to *Both States* to make an *Association* of each, with each of our hands. — That our *right* hand, for example, should represent to Us the *Dutys* and *Complacencys* of *this* Life, and our *left* our Relation to the *Other*.—Those who know what *Associations* are and their Influence over Us, I believe, will subscribe to this Reflection very readily.

§. 37. *Death* — “ striking Sail to the *Devil*.—By *Sin* came *Death*, and by the *Devil* Sin.—But thanks be to God, who giveth Us the Victory through our Lord Jesus Christ.—Thanks indeed to God, and thanks to Christ too—But still we are to dye.—What is this but what I call it?—The Devil certainly must Be acknowledged, as I have said some where else, to have got a *Point* in *Death*—Though he did not *bold* it.

§. 38. Human Nature, or Mankind were only to know the *Deity* for themselves, not what He is in *himself*.

§. 39. How apt are the *Laity*, or rather the better-worse part of them to insult a *Clergyman*,

gyman, and treat him contemptuously on every occasion?—It happen'd that, a Post or Two ago brought us the News That an unhappy wretch of a Clergyman had, as it was said, committed a Rape, and shot a Man dead, that was assisting in taking him for it.—I myself was witness in a good deal of company, to the noble Triumphs express'd on the occasion, and was sneer'd at, as if I had been a Sharer in the unhappy Person's guilt.—I told them, *I heard the Story with great Commiseration*, and was the more insulted for it. But I had done so, if it had been the relation of a Fact committed by my greatest Lay-Enemy in the World.—How little does it come into the Thoughts of the Laity, on any noted misdemeanor of a *Clergyman*, That one *Third* of his *name*, and above *two* of his *nature*, is the same with *theirs*?

§. 40. What mighty wisdom we daily behold in many around Us remarkable for their Sagacity in acquiring Lands and Seats for their *Posterity*, here, without so much as making the least Appearance of providing for *Themselves* a *Cottage* to retire to, in the Scene that is to succeed, which they are irremediably launching into to all Eternity!

§. 41. Every man that can *think*, has it in his power to be *happy*. The happiness of God consists in *Thought*. Every Man has his proper *Subject* of *Thought*, whereby to make himself happy. 'Tis his Faculty of *thinking*
that

14 SELF-ENTERTAINMENT: Or,
that is the *image* of *God* in *Man*. And a right
use of it confirms the Resemblance.

§. 42. *God* is *Light* in *Darkness*, and *Darkness* in *Light*.

§. 43. On two houses being burnt down in the night—one at *Hull* of a *Gentleman of Fortune*, lately *Member* for that place, wherein his *Lady*, children and servants were burnt, and all Things consumed, The other in *London*—a *Baker's*, wherein perished 3 or 4 grown persons.—*God* must suffer second Causes to take effect some times, calamitously, to prevent such Calamities more frequently befalling his Creatures, who by their Constitution have their *temporal* happiness or misery, for the most part, committed to their own Care, and placed within their own power, as well as their *eternal*.

§. 44. We naturally and prudently are accustomed to prepare against all possible Emergencies that can befall us, save one, the greatest and most important and the only one inevitable.—What Consistency!

§. 45. *Christianity* a *Specifick* against the fear of *Death*.

§. 46. A *Christian* should go to meet *Death* as *David* did the *Ark*.

§. 47. As good Authority in the *Scriptures* for *Divine* Matters as in the most established history or writing for any meerly human, and consequently they are entitled, at least, to an equal degree of *primary* Credit with them.—Let the *Scriptures* have but that Credit

dit given them, and the adherence to what they contain will soon encrease of itself, on repeated perusal.

§. 48. I find myself in being, a *Stranger* to myself and to all Things around me. These Objects that I converse with, That I see, hear, smell, taste and touch I am to be conversant with, but for a short Space of *Time*.—There are other Objects I do not converse with, now, but am to be conversant with to *all Eternity*,—with which should I be affected most?—In short, which should a Christian man comfort himself most with, the *present* Things of Life, or the certain *Futurities* of the Gospel?

§. 49. No wonder That those, who whatever name they went by, never so much as attempted to form themselves on the Christian Character, *whilst they lived*, know not where they are when they *come to dye*.—The bare socket in a Lamp may as well catch fire, as an *Oylless Christian* consolation at the Sight of Death.

§. 50. Would a Child stay, contentedly, in its mothers dark womb 9 months, if he had knowledge of what he was to come to, in getting forth of it, and was capable of enjoying it?

§. 51. In human Life, or rather in the Conduct of it, The Cart is oftner *before* the Horse than where it should be, in its place *behind* it—The Body *before* the mind, than the mind *before* the Body.—*How is it with myself?*

§. 52.

16 SELF-ENTERTAINMENT: Or,

§. 52. Christ makes but *one* Thing *needful*,—how many do his *Disciples* make?—Let every one of that Character tell *himself* as he reads This.

§. 53. The whole Economy of God with human nature, however perplexd or complicated it may seem to any of his short-sighted Creatures, will at last be found to consist in, or turn on, one *single* word, and that is, *Justice*.—But *Divine Justice* will be found to be *human* mercy.

§. 54. We should consider well what *is* in Scripture before we trouble ourselves with what *is not*.

§. 55. Passion *without* Authority to accompany it the foolishhest Thing in Nature, *with* it the most unnecessary.

§. 56. If Great Men saw themselves in their Greatness with the same Complacency they are seen by the World, in general, Greatness would be a desirable Thing indeed.—But human Objects of Desire when attained—What are they in the Eyes of those who Possess them?

§. 57. I am a great Lover of the *Principles* of *Things*—All *civil* Government for the *Good* of man. Mankind not *so much* to be made of living *out* of Society as by living *in* it—All Ecclesiastical Government for the *realizing* the *Good* which Christ did to human nature—propagating the knowledge, and bringing about the practice, he communicated and recommended
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here on Earth.—All of *Both* that centers not in that, which each was appointed for, an Imposition on the Subjects of them, and an abuse of the ends for which they were appointed.

§. 58. Where is the man, That has the unavoidable Catastrophe that is incessantly coming on him before his Eyes—The Eternal Enjoyment of God, or an irrecoverable Separation from him?

§. 59. The *only* man in Gods Sight, is often — an Enthusiast in Mans.

§. 60. He who will live with God, God will *live with*.

§. 61. *Christ*, GODS representative on Earth to *Man*, now *Mans* representative in Heaven to God.

§. 62. The Christian Religion got, first, possession of the world, and then the world got possession of it.

§. 63. It is our being rational Creatures that makes Us to be religious Creatures, and yet the first Step many make to be religious Creatures is to part with their reason.

§. 64. *Returning from St——'s Chapple.*—It is still, God be praised, bad as the Age is, part of the Ceremonies of a C——rt to attend the publick worship of God. How good ought that *Audience* to be which has eight and forty different people to put them in mind of their Duty!—That a L—— C——n, when *there*, happens not to be the most attentive of Those Present is no wonder,—His L——p has generally heard enough of the *Preacher* before hand.

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§. 65.

18 SELF-ENTERTAINMENT: Or,

§. 65. Is Faith, mostly, the fruit of a good Life, or a good Life of Faith?—I think the *Former*.

§. 66. It is certainly a *human* Specific against Grief, if it be not a *divine* one, “To Love “Money”.—I never saw a truly *covetous* man grieve at the loss of an otherwise affecting Object, like other men.

§. 67. I happened this day to be at a certain place of publick worship, where I heard a parcel of people say, “That unless people “believed *so* and *so*, they should be assuredly “*damned*,” When not one of Them knew what he said, or had any meaning, at all, in the *Subject* of his damnatory Expression.—Man was made for *words*, not *ideas*.—How harmless the Curse! Who can be so unhappy as to come within the Terms of *that* which has no meaning?

§. 68. What a Grand Oeconomy of the Great Author of Nature is this of our single World? To raise such multitudes of people in so many successive generations to take place one of another, and to be transitory Tenants one *after* another of the Soil of this great *Farm* of the *Earth*, and then to *house* them, as it were, one after another, in order to bring them, at once, *together* into a renewal of their being for a future Existence? What a Grand Scene will This be? How certainly am I every minute approximating to it? *We* have the *Promise* of God, and *He* himself has the *Power* that it certainly shall come on. How stupid must that
rational

rational Creature be who knows such an August Scene lyes before him, and makes it not his frequent Entertainment! What *present* Circumstance of Being in hand can be compared with such an impending *Futurity*?

§. 69. The Earth one great *Cæmety*—But how little does it occur to our Thoughts what *Burthen* it is loaden with, as it is bowl'd about its Orbit? Even with all that was material of All the deceased Emperors, Kings, Princes, Dukes, Earls, Barons, Knights, Squires, Popes, Prelates, Priests, Mandarins, Bonzes, Empresses, Queens, Princeesses, &c. &c. &c. that ever were in Life on it, and all the common people contemporaries with them. And These are all, with many others on some future period, to start up *to-gether* into a State of reexistence.—There will then be one circumstance attending them which I don't know I have ever seen observed, viz. There will be no more a variety of Languages among them—All will then speak the *same* Speech.

§. 70. The Apostle might well say “We see but *in part*”—This is true of what relates to *ourselves*, How much more so, of what relates to the works of God in general?—Perhaps at this instant *one* World may be forming, *another* judging, *another* burning, *another* flooded, *another* crumbling to atoms, &c. &c.

§. 71. *Human Life* has been often compared to a *Drama*, wherein we all *act* our several *parts*, &c. But I know not whether it has ever

been yet observed, That *Human Nature* was a *Drama*, in its *whole* Existence. And yet it seems to me that considering it in this Light might yield great pleasure and profit. *Human Nature* then is a Drama of *Five Acts*. The *First* of 9 months in our Mothers Womb. The *Second*, of the *Progression* made in Existence through this Life. The *Third*, The State of the Grave. The *Fourth*, The Day of Judgment: (Which may take up more Time than people may readily imagine.) The *Fifth*, The happy or unhappy Catastrophe That is to follow it to all Eternity, and to be the Upshot of the *Whole*.

§. 72. What is *Scripture*, and what *Interpretation* of *Scripture* is a *Distinction* that, rightly apply'd, would have prevented an infinite number of religious Disputes in former Ages, and make many a one less conceited than he is, at present.—What *Difference* is there between Them?—*None at all*—What *Divine* ever made any as to his own private Belief?

§. 73. What should any one be afraid of Death for?—Does he not *know himself*?—If he has no reason to *fear*, what should he *fear* for? If he *has*,—*Why* should he *fear* also? *

§. 74. *Titus* and *Timothy* St. Pauls *Archdeacons*—He sends them to, and leaves them at pleasure among his *Churches*, “To enquire into their State, and report it to Him.—Are not

not our modern Archdeacons *Titus's* and *Timothy's*?

§. 75. *Archbishops* and *Bishops*—Men allow'd of God to be put in Trust with the Gospel.—This was St. Paul's Character of himself—Does it not descend to his *Successors*?

§. 76. What a prodigious revenue publicly appropriated in this nation in honour of the Christian Religion, and for promoting its knowledge and practice among the people? How well would it be laid out if men were but made *Christians*? If the making men *Christians* be not an attainable end, Why is it attempted? If it be, Why is it not more effectually provided for?—But, says one, on reading This, “Are not the people every where Christians, Do they profess any thing else, in general?” I answer, “Is not counterfeit money current? Is it not often taken as good?”—There is as much difference between the Christianity for which the publick pays, and the Christianity we have for it, in the Lives of the People, as there is between a *bad* Guinea and a *good* one. No body will take the *one* in payment, and why should we the *Other*? If the Nation was Christian there would be saved to the publick the whole Expence of a Standing Army, and most other national Expences even down to the Charges of a Justice of Peace's *Clerk*.—“The Use of this *Reflection* will be to consider wherein lyes the Cause of this most certain and most visible Evil.—In the
Instructor,

22 SELF-ENTERTAINMENT: *Or,*
Instructor, the Instructed, the Constitution, or
in what?—If Christ was to come among us
would he know us to be of his Religion?—In
short, Can the World be amended or can it
not? Or was the publication of Christs Law
to leave the World as it found it as to *Morals*,
and only to change it from *Idolatry*? I mean
by this *Thought* to cast no Reflection any
where—Should be glad to see some profit
from it. *

§. 77. We know what *Good* Religion does
not do, but we don't know the Good it *does*.

§. 78. A *Staff* Officer in Christ's *Church* has
been often made by a refined Politician with-
out any regard to his usefulness in *it*, but only
for his political behaviour, for the Service of
the State, and the carrying on the interests of
an Administration—without its ever coming into
such refined politicians head, That a *Clergyman*
advanc'd to be an *Officer* of *Rank* in the
Church, who would make it his whole busi-
ness to promote the knowledge of the Christian
religion within the Extent of his power, would,
in the end, take infinitely more of the weight
of Government off such Politicians and his
Successors Shoulders than by any meer political
exertion of himself whatever. The Christian
Religion really and duly imbibed carries, *ipso*
facto, peace, and order and happiness both
private and publick. A Christian Nation as it
would never be the injurious aggressor, so as to
defensive Cases it might bid all the world
Defiance,

Defiance.—The God of Nature would be its Protector, as certainly as he is God.

§. 79. This world and all that is in it must pass away and we must be taken from it—This the wisest and greatest of mankind know, and yet for the most part live as if they were ever to remain *together*.—Was there ever smaller Wisdom or greater Littleness?

§. 80. There is nothing said or foretold in *Scripture* to be brought about in Nature, at any time *future*, That we do not see real standing Effects in being of some latent power really existing in it of sufficient abilities of producing. The only material point as to *Futurity* is, “The *Truth* of any Thing’s being *foretold*, by “one capable of knowing what will *come* “hereafter.” No difficulty ought to be in conceiving *how* any Thing *so* foretold can be brought about. The *Dissolution*, for example, and *Renovation* of our World requiring no more nor any greater power than the Creation of *it*, and the setting of all Things vegetable, animal, rational *a going* at first in it, and continuing them on in succession, implies. WHOEVER has commanded and controled eternal Duration *past*, and has, *hitherto*, been the Great Ranger of Immenfity, can well controle and command the other *part* of Eternity that is *to come*. —I ought not to have any more surprize to see the world fall to *pieces*, than to be in a Shower of Hail—There’s a *Cause* that can bring about
the

24 SELF-ENTERTAINMENT: Or,
the *one*, as well as the *other*. And *his* Time of
doing it ought to be *mine*.

§. 81. Man is only ally'd to the invisible
and spiritual World by *Thought*. And *thought*
the only medium of Communication between
Them. How little is such an illustrious Alli-
ance made of! How little worn the path of
Thought to it!

§. 82. It is not often so much the want of a
certain *Merit*, as the want of a certain *Demerit*
that hinders a man from *rising in the World*.

§. 83. The *standing* Desires of the heart of
a *good man* are one continued incense-offering,
or prayer to the Deity.

§. 84. What is there in nature so deserving
our Attention as "What we *are* Ourselves?"
"What we *are* made to *be*, and our *Expec-*
" *tancys* thereon? And yet How *have* many
of the Greatest of men, adorned with their
Robes and their *Ribbons*, that have had all
human nature in contempt *below* Them, gone
out of Life as *ignorant* of *themselves*, as the
meanest of their footmen? And *known* no more
what they are to *expect*, or to *be*, in a course
of an Eternal Futurity, than the fellows in
their Stables that rub'd their horses heels.

§. 85. *This morning, after I awoke, as I lay
lost in Thought and Contemplation, as my manner
often is, sometimes like St. Paul, almost uncer-*
tain whether in the Body or out of it, it came
into my head to consider, "What Thought itself
was, with which I was so much absorb'd.

But

But when *Thought* made *Thought* its *Object*, I could make nothing of my reflection.—*Thought* is like a *Ghost*,—it *vanishes* when you *look* at it.

§. 86. Is it not strange that the *Thing* by which one thinks won't bear being *thought* on? Is *Thought* *Spirit*, or the property of a *Spirit*?—But what is *Spirit* it self, or what a *Spiritual* Being?—Who can tell?—Strange! That *Intelligence* should not *know* it self.

§. 87. There is very little reason in human Life for either *Complacency* or *Displacency* from the *outward* Circumstance of it.—*Duty* should be the point of View in *both* Situations, *adverse* and *prosperous*, and as it were, absorb them *Both*.

§. 88. *Afflictions*, *Crosses*, and *Tribulation* seem throughout the whole *Scripture*, from the beginning to the end of it, to have been so much the portion of the people of God, as it may, at first sight, be very well questioned, Whether any one can be a favourite of Heaven that has not had his share of them.

§. 89. To be sure *Cicero* was a better man than *Anthony*, and *Socrates* than *Anytus* or *Melitus* his Accusers, and yet it pleased God that Both *their* Lives should be taken away by their Enemies.—To say nothing, here, of *Christ* and his *Apostles* and the *Martyrs* in all Ages, *who*, after the single Consideration of the fate of those *two* moral *Heros*, would trouble themselves what man could do to them?

§. 90. *Death* is either the *natural* Fate, or *adventitious* Curse on human Nature. It is

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what

what *Life* ends with, sooner or later, in every man. It is *Life's Shadowe*, and accompanies it inseparably. It is therefore ridiculous not to be well acquainted with it before hand. God has made it *our own*, and so should we too.

§. 91.—“ *He is dead*”—or, “ *She is dead*”—The most *fortunate* or the most *unfortunate Circumstance* that can befall any one—And yet with what *indifference* do we *speak it* on all Occasions?—It is the immediate *Accomplishment* or *Loss* of what is infinitely more valuable to the *Dead Person* than the Possession of the whole World, and all that is in it, for millions of Ages would have been.—For every remarkable *temporary* Alteration in any ones Circumstances *How* are we affected?—For an *everlasting* one—*How* also? What Consistency!

§. 92. A man is as much any *other Person* as *Himself*, whilst Living, as he is *himself* that is put into the Coffin, after he is Dead. As soon as his Jaw falls he is either, for the present, in a State of *Abeyance*, or quite in other Company, and among a *different Set of Inhabitants* than what he was accustomed to, in another *apartment* of the *Great House* of God.

§. 93. The *God* of this World is a great *God* indeed, but how he came to get *possession* of this World, GOD ALMIGHTY only knows.—That there is in this World another *God* besides the Great JEHOVAH in the Saddle is apparent from *Reason* as well as *Scripture*, But
the

the Great JEHOVAH holds the reins and says to Him, "Thus far *Thou* shalt go, and no farther."

§. 94. I wonder how any one that sees a *Jew* come in with his box of ware into a *Coffee-house*, can well avoid being a *Christian*, if he at the same time, knew any Thing of the *Story* of that *People*. What one Nation in the World has a Fate like to *that People*, and yet it appears in our Sacred books that such a peculiar Fate was to attend them, that they were to be scattered over the face of the whole Earth, and yet preserved "a people."—Is it for want of Evidence that men are not *Christians*?—No. For want of Understanding?—No, nor that neither.—It is for want of hearts disposed to believe it were it *true*.—*Unbelievers* are the standing *Convicts* of the *Truth* of *Christianity*.

§. 95. If men minded the *plain* Truths of Scripture, and made them their *own* in their Lives and Conversations, they would never differ about the Sense of *obscure* ones.

§. 96. A man shall be solicitous for a *Peerage* for his *Family's* Sake in a transitory temporal uncertain *Futurity*, and have not the least regard or concern how *low* his *own* Condition may be to all *Eternity*.

§. 97. The greatest of all Solecisms—to profess Christianity with a *mundane* Spirit. A *mundane* Spirit I call, a Complacency in the Riches, Honour, Distinction of *this* World,

28 SELF-ENTERTAINMENT: Or,
as *such*, exclusive of the *Use* of them for the
purposes of *another*.

§. 98. Those that have wantonly, voluntarily, and readily run *into* the Spirit of this World cannot so easily run *out* of it.—*Pain* and *Sickness* that takes off the Enjoyment of the World, and represents Death to them, puts their mouths *out* of taste, without putting them *in* it.

§. 99. What do *believers* lose by being *deceived*?—What *No-believers* gain by *not-believing*.—What is that?—? Let they *Themselves* say—How *good* it is—? How *long* it *lasts*?

§. 100. There is *natural* Religion enough in the *Bible* to support it, if there was no *revealed*.

§. 101. No people so *short-sighted* as Those who *see* nothing beyond the Grave.

§. 102. What an *Ado* is made in the world about being or not being *religious*? Religion is nothing else but every mans *making* the *most* of *Himself*? What Endeavours are used among the ordinary Part of mankind to have a *Patron* in one of a higher Station, or among the higher sort of mankind to have a *Kings* favour for the Sake of the Emolument arising to each in their respective Suits?—What is *Religion*, but the method of obtaining the favour of the *Great Governor* of the *World*? Or what that method but, *dispositionally*, conforming ourselves to his holy Law, and thereby
procuring

procuring to ourselves the greatest Worth our Nature is capable of either in present, or in future?

§. 103. No one Thing was ever so productive of another as *Holiness* is of *Happiness*. Nor ever any so *consequential*, as, That if there be a GOD, we are ever in his august Presence. He is by his very nature a *Meridian* Sun always shining upon us, and we for ever lighting a candle at noon-day to see him by.

§. 104. If the *Great Author* of *Nature* can at all come within the limits of our knowledge, how is it possible that we can give ourselves the least rest till we arrive at what knowledge we can have of *him*? What can dignify the *Vessels* of our *Souls* like filling them with the most *spirituous* Contents?

§. 105. GOD makes no man miserable, but he leaves every man to make himself so if he pleases.

§. 106. *I am just come out of the company of some great admirers of LORD SHAFTSBURY. But there was not one of Them that recollected there was the following passage in that noble Author, which I repeated to them; having gotten it by heart long since, for my own entertainment, and which by entring here I would recommend to all Admirers of the Characteristicks to do it the same honour.—My indifferent Reader will, I question not, be highly pleased to have it laid before him.*

“ Where

30 SELF-ENTERTAINMENT: Or,

“ Where the Theistical Belief is entire and
 “ perfect” (that is, in my Lords pompous
 way, “ *Whoever believes, effectually, in God*)
 “ There must be a steady Opinion of the
 “ Superintendency of a Supreme Being, a
 “ Witness and Spectator of human Life, and
 “ conscious of whatsoever is felt or acted in
 “ the Universe: So that in the perfectest
 “ recess or deepest solitude there must be *One*
 “ still presumed remaining with us; whose
 “ presence singly must be of more moment
 “ than that of the most august Assembly on
 “ Earth. In such a presence 'tis evident That
 “ as the *Shame* of guilty actions must be the
 “ greatest of any, so must the *honour* be of
 “ well-doing even under the unjust censure of
 “ a world.”

—I never knew any Reader of the *Characteristicks* lay his finger on *this passage*, and yet, in all its beauties, it cannot be denied to be the finest that ever fell from heathen pen.

§. 107. The possibility of an Opposition in the mind of man to the Will of God was *divinely* introduced into his moral Frame, it being the foundation of all the excellency and virtue in the human World.

§. 108. The Body an Instrument for the Soul to play upon.

§. 109. It is true, *Duty* is not always *Happiness*, but *Happiness* is always *Duty*.

§. 110. I would only ask the *Debauchee*,
 “ Whether he can make himself happy in
 “ indulging

“ indulging his *pursuits*?” No, he says, “ I know I cannot”—and still pursues the same.

§. 111. Every man from the highest Prince to the meanest Vassal has *Duty* or *Sin* his constant Companion, and either has the Sunshine of Divine Favour darting on him, or is overwhelmed with the Cloud of his Displeasure.

§. 112. What a Grand Scene will *Christs* coming in the Clouds, with his holy Angels in the Glory of his Father the *Supreme God* of the Universe, be ! How is the Soul affected to think every *Thing* is *ripening* toward so grand an *Event*, of which it is to make *one* ! —Perhaps, this moment, *Orders* may be issuing for *preparing* for it.——

§. 113. It is *good* that man should have it in his power to commit *Evil*.

§. 114. — A *useful* Question for all people, now and then, to ask themselves—“ What “ would this world come to if everyone lived “ their lives in the same manner as I *do*, “ wherein it is possible for them to do as I “ *do*?”

§. 115. *Christ* came into the World to bring us to honour *God*, not *Himself*.

§. 116. *God* has a *Salve* for every *Sore* in his Creation, though *we* have not.

§. 117. What would this world be, if there was no liableness to *Sin*, or *natural Evil*—? There would be no *Plot* in it.

§. 118.

32 SELF-ENTERTAINMENT: Or,

§. 118. The best *Companion* a man can have is *Himself*, But the misfortune is, It is not every one can have *Himself* for his *Companion*.

§. 119.—*Just returned from the drawing room of a Sunday*.—How many have I seen this day paying their homage to an *earthly* King, who, tho' it be his *own* day of worship, have never had the Thought of paying it to a *heavenly* One ?

§. 120. The day will come to every one wherein we shall rise out of our beds and never return to Them, or lye down in them and never rise out of them more.

§. 121. This day (*July the 2d*) The E. of W. died.—*A short meditation offers itself*.—Does his *Lordship* return to Life ? No. Does the Lord P——t ? No. Does the First L——d C——r of the T——y and Privy C——r ? No.—How little then does it signifye for so short a Time to have been invested with any of these Characters ?—But does S—— C—— return ? Yes. Of How much greater consequence then, to have been the *Man*, than any thing else on its own account ?—But is S—— C—— to return to Life ? Yes.—What, without the G——r, without the E——m, without the Quality of a M——r of St——e, without Estate or Fortune, the meer naked man,—What, Just as his L——ps *Porter* ? Yes, just as naked, and must hold up his hand at the Bar of the Righteous Judge of Heaven and Earth, side by side with him, and answer for what S—— C——

C—— has done in his Station on Earth, as N. N. his late L——ps *Porter* must, for what he has done in his. The *Man* in *Both* must alike answer for what the *man* did in *each*. The E—— did nothing, nor the *Porter*. The same Question will be put to *Each*, “Did you “ know, and obey your Creator, according to “ the knowledge you had, or *might* have had, “ of his holy Laws by your respective “ Talents?”—And as either can come off on this *Quæry*, so will the *preeminence* be between *Them* to all Eternity.

§. 122. We see as much of God, and his real House, in this outward World, that falls with all its Order and Beauty, under the Observation of our Senses, as we do of the *Owner*, and *inward* Disposition and Furniture of a fine *Mansion-House*, that may offer it self to our View, as we ride along a Rode at a Distance. At *Death* we go up the long *Avenue*, and at the *Resurrection* unlight, and enter the *first* Apartments, from whence, Those that shall be worthy the honour shall be introduced into the *Parlour* it self, the MASTER of the House's own Room of *Residence*.

§. 123. There are *minute* Divines, as well as *minute* Philosophers. There are *minutiæ* in *Scripture*, as well as in any other *writings*. The *magnalia* of GOD to us, are the Discovery of *Eternal Life* engrafted on our Nature, The happy Tidings of it published by *Christ*, and secured beyond all Exception by the known

F

power.

34 SELF-ENTERTAINMENT: Or,
power of GOD, and Christ's *Resurrection*. These,
with the *Conditions* on which it is promised, are
the Subjects of Thought in a *Great* Divine.
To be eternally *poring* upon other matters,
what *Minuteness*! To be *quarrelling*—what
Madness!

§. 124. Our whole business in *This* World
is to *ripen* ourselves for the Enjoyment of a
happy Immortality.

§. 125. Who can consider the System of
man, but may see that *animal* propensity was to
dominate in him?—Who can consider the
System of *man*, but must see that *rational* propen-
sity was to *prædominate*?

§. 126. I am extremely cautious how I
allow myself inwardly to pronounce *hardly*
against any man, on account of his apparent
irreligion, or his being, to appearance, lost
to all sense of a *Creating*, *Superintending*, and
Judging Deity, in the conduct of *Himself*:
Because I do not think, that an acquaintance
with the general Oeconomy of the *Author* of
Nature as to man, gives one a right to deter-
mine on the *Anomolys* that may be among
Them, Or, to say, “ That every animal
“ appearance in human form, gifted with the
“ exercise of Reason in *civil* matters, has the
“ privilege conferred on him of an ability to
“ exercise it on *religious*.”—Without such a
Solution, I own, I am at a Loss how to account
for the Lives of 99 in a 100 of the *upper* part
of mankind. The higher they are exalted
above

above their Species in *human* accomplishments, the more solicitous should they be of being above them in *Divine* ones: In honouring the Deity *Themselves*, all manner of ways, and seeing him honoured by others, *under* them.—What is the reason, the *Reverse* of all This so universally prevails?—Surely *Reason* and *Religion* were not appointed always to go together.

§. 127. GOD is an Object with which a man is to become *acquainted*, by the exercise of his Faculties, with Care, and Reflection, and Assiduity, as with other Things, the Subjects of his Creation.

§. 128. The *scenes* and *value* of *Eternity* together with the high price of *Virtue*, and *Piety*, would open themselves to a candid *Enquirer* after Them, were They sought after, as other Subjects of valuable *Enquiry* do.

§. 129. A man often can't speak of the pleasure religious knowledge gives him, but presently he is an *Enthusiast*; as if the knowledge of GOD was not to be cultivated into a *complacential acquaintance* with that High Subject of Contemplation, suitable to the nature of it, like what is felt from frequent reflection on many so infinitely inferior to it.

§. 130. GOD has divided the Government of the Brute-Creation between *Himself* and *Man*. In all *within* Instinct, They are *His*, in all beyond it *Ours*.

36 SELF-ENTERTAINMENT: Or,

§. 131. Nothing that can happen, or belong to us any way, or in any shape, is worth any Thing, but as it *is*, or as it may be made to be, worth something at the hour of *Death*.

§. 132. That man is *mean* in his *Greatness* who looks more on the *Distinction* of his *Post*, or *Quality*, in the Eye of *Man*, than on the *Duty* of it, in the Sight of God.

§. 133. Our great business of Life, (I have said) is to *ripen* ourselves for a blessed immortality—But how is that mans mind *ripened* for it, who, after arrived, perhaps, to the age of man, has no *desire* to be going *hence*?

§. 134. I was this day reading This passage in the 1. *Thess.* iv. 15, 16, 17. When I was greatly struck with these words, *and we shall ever be with the LORD*, wondring, How I had never, to my remembrance, attended to that Emphatical Circumstance, of our *ever being* with *Christ*, after the Resurrection. — Who can have such a *Circumstance* hanging over his head, and not think of *WHOM* he is to be the *Companion*? Or ever almost let the Thoughts *How* he shall then pass his Time, and with *whom*, Go out of his mind? — How *occasional* are our *Reflections*!

§. 135. If Christ's business on earth was to *destroy* among Those who *bear his Name* the *Works* of the *Devil*, has he not greatly missed of his Errand?

§. 136. What signifies it to Us on what *Terms* God is pleased, "between *Christ* and
" *HIM*"

"HIM," to confer *Eternal* Life on any part of human Nature? The *Conditions* required of Those who would profit of the *Terms*, and secure the high benefit offered, seems to be the only *requisite* to attend to. And yet how has the Understanding of Christians, in all Ages, gone off, from minding this only requisite, to squabbling about their Conceptions of what was never designed They should on this side the Grave, comprehend? as really not at all *belonging* to them, to be informed of, and for that reason never cleared up to us.

§. 137. GOD may love us for *Christ's* sake, but if *Christ* loves us, it is for our *own*.

§. 138. What is the only Source of Comfort for a *Christian* when he comes to *dye*?—

"That He has had in view during his Life
 "the fulfilling the general *Dutys* of *Man*, and
 "the particular *Dutys* of his *Station*, as *both*
 "are declared to Him by the *Master* after
 "whose name he is called, and into whose
 "Service he was *sworn*; and trusting *through*
 "Him, to have his sincere repentance, and
 "obedience, accepted as *perfect*."—What is
 often made the *source* of Comfort on that
 Occasion? "Stupidity." What else? "Re-
 "ceiving the Sacrament in Remembrance of
 "a *Person*, when they are going to *dye*, whose
 "Servants They were, But whose *Commands*
 "They never regarded during their *Lives*."

What else? "The pretended *absolution* of the
 "Priest thereon, without Authority, and without
 "Reason.

"Reason."—Why do men suffer themselves to be thus imposed on in Death—? Because they imposed on themselves during their whole Life.

§. 139. Among the many particulars we have had published of the late *Action of Dettingen*, I was highly pleased with This,—“That our Troops, as they kept *firing*, kept *advancing* towards the *French*.”—So should every *Christian* do towards his *Spiritual* Enemy.

§. 140. This *Earth* or *World* of Ours a Part only of some Great *Whole*. We see evidently it is so in its *natural* State. We see the same *Sun* made for *it*, and for other opaque bodies like it self. They all alike revolve around, and borrow Light, and Heat, and all the genial influences so essential to *their* several well-beings, from that great Luminary; And *why* should there not be some Correlation between Them with respect to a *moral* State also? A *Devil* and his *Angels* make evidently a part of our *moral* System. That *Evil Spirit* can never be interpreted *out* of the Scriptures. And yet how *little* do we know of him *in* Them? How, as it were, incidentally, only, what is delivered in the Sacred writings concerning him? How well may his *whole* history be known in some *other* of our neighbouring *Regions*? We know enough for our *present* Use. When there shall be occasion for us to know more, we shall know it.—What occasion

is there for a poor village in the mountains of *Wales*, or *Highlands* of *Scotland* to know the reason of every *Law* that is made at *London*?

§. 141. Compliance or Non-compliance with Temptation is that which constitutes or destroys the *moral* worth in all men. Every man sees the beauty of true discernment, and *resistance* in *another*.—Why not in *himself*? Is it not strange a man should not be so wise for *Himself*, as for *Another*?

§. 142. The *true* way to *Happiness* is the making ourselves *miserable*.—Conquering *wrong* Associations.—That is wrong that *ends* wrong. The great mistake of mankind, and the occasion of all our miscarriage is, That we look for *present* pleatings to be happy, and not for Those that are *future*.—The best way of enjoying, *to day*, is *to morrow*.

§. 143. “*How* I am *answering* the End of “my Existence?” is a *Question* that all men should seemingly to me put to themselves oftner than They do. If we put it, *now*, and the *Answer* should be “*Very impertinently* for “the purpose for which I had it given me,”—How much worse will it be, if when *about* to *resign* it, on the same *Questions* being put on the *whole* of it, we should have no better *answer* to make?

§. 144. What is *Life*, but to find out Employment for ourselves we take *Delight* in? What is *right* Living but to find out such Employment as shall be acceptable to our *Maker*?

40 SELF-ENTERTAINMENT: Or,

Maker? What Delight can be so great as a Sense of His favour?

§. 145. *Disappointments* in *Life*, the Rudder by which we are often steered by the GREAT MASTER of our *Vessel* safe into *Port*.

§. 146. I consider the Earth as one Great *Area* a *paving* with human Skulls, wherein every ones now alive, and rising into existence of the human race, and my own among them, after walking a few turns on what is already finished, must help to compleat the *Pavement*.

§. 147. Either we are *Temporalists*, or *Eternalists*.—Let every faculty, whereof we consist, be exerted, according as we are the *One*, or the *Other*, in our own Opinions.—But then let us *abide* by the Opinion we adopt in *every* Emergency that shall befall us.

§. 148. What has human Nature *Being* given it for, *here*, but to *take root* for a *being* to endless ages?—He that has taken this root has made the proper use of *Life*, He that has mist of it has lost his market of *Life* for ever.

§. 149. A good Incumbent, never is *out* of his *Parish*, a bad one, never *in* it.

§. 150. *Christianity*, a New Edition of Human Nature in *Folio*, after the *Quarto* and *Octavo* Editions of *Judaism*, and *Natural Religion* were worn out.

§. 151. *Life*, considered in *it self*, is but Amusement at best, and he the happy man that

that can amuse himself in it. — Considered in its *Consequences*, the most *serious* Thing in Nature, and happy is *He*, and He only, that maketh it *such*.

§. 152. In Money-Bills in Parliament, there are *Clauses* of *Appropriation* of it, for such and such *Services*,—So should there be in every ones mind a *Clause* of *Appropriation* of his Faculties for *Futurity*, and its Interest. All the whole powers of a man should not be absorbed in *present* Spending.

§. 153. This Earth of Ours not so much a Receptacle for the *Living*, as a *Repository* of the *Dead*.—There's no proportion between the *Living*-individuals of human nature standing, going, or lying on it, and the numerous Body of Those that lye buried in it, and to whom it is one great *Cæmetery*.

§. 154. How could God make free Creatures without *Laws*? Or Laws without *Sanctions*, Or Sanctions without *realizing* them? —Does not that man deserve *Damnation*, who stands in need of the *awe* of it, to secure everlasting happiness, by a Life of Vertue?

§. 155. I cannot conceive *whence* the *fear* of *Death* had its rise among mankind, so as to be called by one of the wisest of men “ The most fearfull of all Things that are to be feared.” The *natural* Thought of Death is “ To become *What we were*, before we felt “ ourselves in being.” What *frightfulness* is there in *that*? We must have a very mean,

42 SELF-ENTERTAINMENT: Or,

not to say wicked, Opinion of the *Author* of our *Being*, to think he will, *wantonly*, make us *miserable* when we go, hence, into a *second* state of Existence, who has made no man so, here, in a *first*. And we must deserve in our own opinion richly to be made miserable, hereafter, if our being *so*, depends on any thing in our own power to prevent.—*This* according to the *natural* knowledge of Ourselves.—As to *Revealed*, The Thing is clear. Man has a *plain* Communication made him, How to be happy, *here*, and happy, *hereafter*, too.

§. 156.—Words for *superior Distinction*, often to have in its Thoughts. “ I cannot
“ stay, here, for ever. What will become of
“ me, when I am gone *hence*? Shall I be
“ *what* I now am *then*? Or, am I to mix
“ among the herd of mankind?”—I leave all *Greatness* that shall read me to tell *it self* the rest.—

§. 157. What an universally acknowledged Deviation from Reason “ To prefer the
“ *Shadowe* to the *Substance*?” And yet do we not see This almost universally done, whilst so superior a Regard is had of the *Character* a man shall leave *behind* him, here, to the *State* and *Circumstance* of his *real Person* to all *Eternity*?

§. 158. The less *wicked* a man is, the less *miserable*, The less *good*, the less *happy*.

§. 159. A man that has obtained any acquaintance with the *intellectual World* needs
never

never think himself *alone*. It is his *proper* Companion. And the acquaintance will encrease, as he uses himself to it. No *sensible* Object so *near* us as *Intelligence*. The one, is a *mediate*, and the other an *immediate*, Object of our Souls. It cannot be in the power of any Object of *Sense* to make such an Impression on the facultys of the mind, through the *mediation* of any of the Senses, as it is for meer *intellect* to do of it self, *immediately*, on them. The Joy of an agreeable Communication, from superior intellect, is of quite a different nature and degree of excellency, from bodily Delight, of whatsoever sort it may be.

§. 160. What a *System* is there built by God, in *Christ*, to bring men to the knowledge, and obedience of HIM, and to the consequent refinement of their Nature thereon? And yet how do they set themselves against it?—*Whence* this principle of *Suicide* in human nature?—"When, O God, will that glorious
 " Time be, When all the Ends of the World
 " shall Remember, and turn unto the LORD,
 " and all the kindred of the Nations shall
 " worship before THEE?"

§. 161. I don't see We are at all Concern'd with what the *formal* nature of the *Deity* is, or what *our own*, tho' the busy mind of man has in all ages ran into *Enquirys*, and made Determinations, and even quarrel'd with one another, about their different Sentiments, with respect to *Both*. The *World* has been divided

into *Matter*, and *Spirit*; And Contention has arisen, which *Being*, and *Quality* belongs to *one*, and *which* to the *other* of these *two*, without the Disputers having the least certain, or compleat idea, of either the *one*, or the *other*. I do not see what *man* is concerned with more, than with the *two* notorious *Qualities* that are sensibly felt in Nature, viz. *Knowledge*, and *Power*; be these inherent, or belonging, to *what*, or *whom* they will. By the *one* of These he *knows* himself to be *in being*, and that he is not the *Cause* of *Himself*, By the *other*, That some other *Being* is the *Cause* of *Him*: But what goes to the *Composition* of *Himself*, Or *what* his *Cause* consists of, lyès not within the Bounds of his knowledge, nor do I find it any where communicated to Him, or indeed at all necessary to know.—*Matter of Enquiry* This, perhaps, through all *Eternity*.

162. We have continually, (if not in our hands as we should have,) lying *by*, or *near* us, a *Book*, the *Title* of the Ground Work of which is “*The GOSPEL*, which signifyes *Good Tidings*—The Contents called so, by way of Eminence, for the Excellency, and Emphaticness of the *Goodness* of the *Tidings* it gives us. And we are more *indifferent* about these Contents than we are, ordinarily, of those of a common *News-Paper*, and so little concern ourselves about them as hardly to know what is really meant by the *Term* it self. And yet this Book assures us of an “*EXISTENCE*”
“*com-*

“commensurate with that of the *Deity* it self,
“and of a progression in Happiness, and Glory,
“during that Existence.—Has assured us that
“*Death* shall be *Life*, and *Life Immortality*.”

§. 163. Can *Good Tidings* be despised? Is not the *Gospel* good Tidings? Is any Thing more despised than the *Gospel*? What Inconsistency is here? Either let the *Gospel* not be *Good Tidings*, or, if it be, let it be valued accordingly.

§. 164. We read *too much*, and we think *too little*.

§. 165. I was highly pleased with an *Expression* I met with accidentally in an *Author* to day, viz. “The *inaccessibleness* of *Perfection*.”—Strange, That the noblest *Quarry*, and most entertaining in the pursuit after, should be that which is in its own Nature unattainable!

§. 166. How could Christ be a $\phi\omega\varsigma$ † to the World with all those *obscure* Controversies at his heels that have been made out of his Religion?—They were, indeed, made out of his Religion, not in it.

§. 167. *Friendship* between a *Man* and a *Woman* should be the *Consequence* of *Marriage*, not the *Cause* of it. From *Love* a sensible man and woman will naturally proceed to *friendship*, But no instance was ever, I believe, seen where *Friendship* was followed by *Love*, between the *Two Sexes*, in a married State.

† A Light;

46 SELF-ENTERTAINMENT: Or,

§. 168. If men had no more assurance that they were to *dye* at all than they have after Death of *another Life*, the *possibility* of the intelligences being *true*, "That they were to *leave this World*," would, I am apt to think, excite now and then, a serious Thought "What *might be*."—The *Fact* is, There is no possibility of *doubting* in the *Case*, and yet men live as if it was *certain* it was *never* to happen. And, O Præposterous! submit with *reluctance* to a known *necessity*.

§. 169. He that during his Life has made no *acquaintance* with the *Deity*, no wonder that such a one has reluctance, by Death, to be brought into the *presence* of a *strange* GOD.—He that has made such acquaintance, how pleasing the Thought, That from a distant correspondence, he is called to become *one* of the *Family* of so *desireable* a FRIEND!

§. 170. People must have *occasion* for the *Deity* to be acquainted with him.—Happy, thrice happy, that Person, who has had this occasion, and an acquaintance thereby brought about between Them!

§. 171. The *Scriptures* the proper *food* of the *Soul*. Now in all *food* there are parts more or less nourishing.—So it is in the *Scriptures*.

§. 172. We live in an age of much religious Enquiry, but little divine Knowledge.

§. 173. Has my *acquaintance* been greatest with my GOD, my *money*, my *honour*, or my *pleasures*?

pleasures?—A proper *Question* for every one to know the *true* State of his *moral* Constitution by.

§. 174. I read to day in a book “That God created the World to communicate Happiness.”—If he did so it was in his *own* way—Not *that* which is, generally, taken to be such by his *rational* Creatures.

§. 175. Howsoever *Sin* came into the World, the *liableness* to it, seems to have an *Originalship* in it, as our Condition is intended to be a *nursery* for immortality; according as every one made by nature capable of it should *take root here*. Implying an *opposition* to our doing so.

§. 176. The *First* use, a rational created Being should make of his reason, is, “To know from whom he had it.” The *Next*, “To bring himself to *submit* to every *unavoidable* disagreeable incident in it, by doing his utmost to *remove* every *avoidable* one.”

§. 177. The greatest business of Life for every man, is to establish a *Confidence*, between the *Creature*, and the *Creator*. He that has done this, has answered the End of his present Existence, he that has neglectfully failed of it, has lost the *fruit* of his *Life*. He that has laid the ground for it, and through weakness is without the comfort of so doing, shall not go without the benefit of it.

48 SELF-ENTERTAINMENT: Or,

§. 178. To live for *Death*, The only Thing worth living for. All the rest will be found *Childs-play* when it comes to.

§. 179. The great business of Life is to *know* our *Duty*. But it generally so happens that even among the *knowing* people *Duty* is the *last*, if not the *least* they know any Thing of.

§. 180. I love to consider always *how* People come into their *Errors*.—There's always a *reason* for *Error* as well as for *Truth*.

§. 181. The *Deity* is an *intellectual* Being, and many of his Productions he is pleased shall, in some degree, partake of the excellency of his own nature.—But wherein does his *Numen-ship*, or the excellency of his *Divine* Nature, or *proper* exercise, and enjoyment of it consist?—Only in making, superintending, and putting a period to natural and moral Systems produced by him? Or, has he not a peculiar happiness of *his own*, as God, independent of his paternal Superintendency over his Almighty Productions?

§. 182. God is all *Thought*.

§. 183. The satisfaction of Life should lye in the conscious *use* every man made of his *Circumstances* in it, and not in the *Circumstance* it self. This reduces the Dispensations of Providence to an *Equality*. Or, at least, places the *disadvantageous* Situation where it is least thought to be, not in the *difficulty* of the *Circumstance*, but in the *difficulty* of the *Use*. A *right* use of a *mite* of *Ability*, of any sort, in any one

one, makes him a Being of an higher Order in the Creation, than the *possession* of a *Pound* with the *wrong*, or *no* use of it. If this be so, as it really is, who can complain of the *unequal* ways of God? Who can find just *exception* to the *distribution* of his *favours*?—If a *right* use of *Prosperity* be as *commonly* seen in the world as of *Adversity*, there is *nothing* in this *Thought*; if not, a *great deal*.

§. 184. What an odd Contrast is there frequently to be met with in the *Christian* world?—A man shall know nothing of the *Evidence* for the *truth* of *Christianity*, and yet shall be a *good Christian*; another shall be fully persuaded of its *Truth*, and yet be *none*.

§. 185. It is committing a sort of *Outrage* to *deny* a man the gratification of his *Inclinations*, but it is doing him a *kindness* to let him know, that if he has unworthy Objects for his *Inclinations*, he may, if he pleases, have a new Set of *inclinations* for worthy Objects.

§. 186. God will not judge us so much by *Particulars*, as by *Generals*.

187. Whatever I was made in *Adam*, I was never made in *myself*, not to *Sin*. But from the Time I came to knowledge, I have ever been sensible the *Law* of God *observed* would make me happier than the *Law* of God violated, in every respect. — But what a strange Contrast attends the human Frame? — That *Misery* should be *Happiness*, and *Happiness* *Misery*?— This is certainly our *natural* Frame, however

50 SELF-ENTERTAINMENT: Or,
we came by it. The whole business of Life
is to *separate* this *mixture*, and to make the
Thread of Life, which is naturally grey, to be
of a pure *white*.—To make *Duty Delight*.—
The *Valour* of the *Struggle*, in bringing this
about, must be little inferior to *victory* itself;
considering the *odds* at first setting out.

§. 188. *What* comfort people have when
they are *well*,—*That* must be their comfort
when they are *sick*. *

§. 189. The regenerate good man little
thinks how much his *head* is often under the
power of *Nature*, at the same time his *heart*
is under the influence of *Grace*. If *Grace* was
founded always on *certain* Truth of Opinion,
or, ever, accompanied with it, the exercise of one
of the greatest Virtues belonging to *Grace* would
be taken away—*Charity*.—A Virtue, by the
by, often as little known to *Grace*, as to *Nature*
itself.—How sharp have been the *Animosities*
of, otherwise, *good* people?

§. 190. The *World of Divines*, Διδρι, men—
The *οτι* suffices me.

§. 191. I heard one preach, this day, at
C-rt, on the 116th Psalm, ver. 7. “On the
“ *Omnipresence* of God.” The *Preacher* very
well proved the nature of God to be omni-
present necessarily, and omniscient, and one
of his Observations was, “How much in vain
“ it was to be a *Hypocrite*.” — But *This*
was not one of them, “That If God was
“ every where present, and every man alike
“ equally

“equally *near* to Him, and in the *midst* of the
 “*Divine Presence*, it signified very little,
 “Whether a man was a *Court-Chaplain*, or a
 “plain *Country-Parson*,—a *Country-Curate*, or
 “a *Court-Prelate*.”

§. 192. *Learning* is not *Thought*.

§. 193. *Moravians*, *Whitesfieldians*, *Wesleians*
 —*Christs* irregular *Militia*,—*Christian Waradins*,
Pandours, *Talpatches*. A sort of *Troops* well
 known to do good *Execution* on their *Ene-*
mies, though they don't fight *regularly*.

§. 194. What need to *prove* the *divine*
Inspiration of a *Book*, wherein every page has
 one and the same view, viz. “To recommend
 “*righteousness*, and dissuade from *wickedness* in
 “a free *Creature*, capable of *opposing* the *Will*
 “of *God*, or of acting in *conformity* to it?”

§. 195. Into how few persons minds does it
 ever enter, how many *Lives* they *live*, and
Deaths they *dye*, whilst they *are* in this *World*.
 —Even every *Day* they *live*, and every *Night*
 they go to *sleep*.—The *first*, comprized in the
 whole, makes the *great Life*, and what suc-
 ceeds it on our final *Departure* makes the *great*
Catastrophe.

§. 196. *Death* should, indeed, be made
 more familiar than it is. Because what have
 we to *fear* when we fear not *dying*? And
 what have we *not* to fear, if we have reason
 to *fear* it?—What signifies it to be *out* of fear
 only, because we don't *see* the danger we are
 in? What is unavoidable, and ever possible,

should be ready to be *met* with by every reasonable Creature, were there no other reason for it. But when we consider what comfort that brings with it, which alone can make us ready to meet Death, I mean, an acquaintance made, and carefully kept up with the HIGH GIVER of Life, that man must be a very weak, or a very wicked Being, who is without that *acquaintance*.—No one should look a *gift horse* in the mouth, and we should be *ready* to resign whatever is held only at *the will*, and pleasure, of *another*.—This is common Sense in common Life, but what out-of-the-way thinking in the point referred to!

§. 197. Let us keep *our* alliance with *Christ* in *Life*, and he will keep up *his* alliance with us in *Death*.

§. 198. How can it be *incommodious* with a *Christian* in this *World*? — It is impossible. The weight, in *prospect*, of the *Good* at the *Conclusion* of the *journey* of *Life* infinitely preponderating, whilst in *prospect* only, whatever *real Evil* can be in the *way*.

§. 199. When we see a fine *Equipage* pass before us in this *Town*, we are ready to *stare*, and to ask *Who* it belongs to?—We have every *clear night* the finest of *Equipages* passing within our view, but how little are we struck with it, how little for enquiring *WHOSE* it is, and to *WHOM* it belongs?—The *Stars* and *Planets* may very well be considered as a sort of *Equipage* to *our World*, but with respect to *HIM* to whom

whom they more immediately are subservient, I consider them as an *extensive Plantation* around his *Dwelling*.—The *Milky-way* a large *Thicket* in his *Forrest*.—And why may not the *spiritual* Beings that are continually roving about *immensity* (to carry on the *Allusion*) be represented as a sort of *Deer* that, occasionally, *shelter* themselves in it? †.

§. 200. They have *Lectures*, or *Readings*, at *Oxford*, which they call *Wall-Lectures*, *i. e.* They are read, on Oath, but none attends them. — What are most people's *Prayers* but so many *Wall-prayers*—For who considers the *Presence* they speak to, in *Them*, so as to fill the *room* with it?

§. 201. *Death* should not be so surprizing as *Life* to an intelligent Creature conscious of coming into it, without his knowledge or consent.

§. 202. No man has *Ideas* of Religion and religious Concern in any measure adequate to their Subjects.—I don't know even whether we are to have Them. They would overwhelm us, at once, with their Grandeur.—As the light of the Sun is too luminous for the sight, so are the subjects of the ideas following too great for the understanding.—To say nothing of the DEITY himself, whose plenary idea, or any thing approaching to it, is absolutely incom-

† I have heard Sir *Isaac Newton* say, "That it was not to be supposed, the immense Spaces between the heavenly Bodies had no *proper* inhabitants."

54 SELF-ENTERTAINMENT: Or,
menfurable to our intellectual faculties—What
can we say we have commensurable in our
thoughts to the *Subjects*, When we speak of
Heaven, of *Hell*, of a *Resurrection*, of Christs
coming in the Air, breaking in on us with all
his Glory, and that of the holy Angels, at
once, in coming to *Judgment*?—How incom-
mensurable to their *antetypes*, all? — How
lightly do we let the words that represent these
grand Scenes pass over our Tongues when we
pronounce them? What a faint impresson on
our Thoughts when we read them?

§. 203. Does a *Resurrection* from the *Dead*,
and an *Offer* of changing our present paultry
Bodys, for a *glorious* Body hang over our
Heads?

—*Et dubitamus adhuc virtutem extendere factis!*

§. 204. How *Great* is the *universal* Great-
ness of Mankind; and how *poor* the *parti-*
cular!

§. 205. What *is* Christianity wants *no* Evi-
dence, What *is not*, wants more than there is
for it, or ever will be.

§. 206. *Christianity*——*millng* the *Cloth* of
Natural Religion, that comes *thin* out of the
Loom, into a solid durable Substance.

§. 207. Let any *Unbeliever* of the *Christian*
Religion, acquainted with its *sacred Writings*,
seriously and candidly put This *Dilemma* to
Himself viz.

“ EITHER *Jesus* of *Nazareth* arose from
“ The *Dead*, and the *Histories* we have of
“ his

“ his Birth, Life, and Death are genuin,
 “ and to be depended upon—OR, all These
Writings said to be pennd by *Matthew, Mark,*
Luke, and *John* concerning Him, are meer
 Invention and Fable, so many *Histories* of the
seven Champions of *Christendom*, *Amadis de*
Gauls, &c. And I defye him not to be startled
 at his *Infidelity*,—If the Corruption of his
 Heart prevents him from immediately *declar-*
ing Himself a *Christian*.

§. 208. *Thought*, its own *Company*.

§. 209. Reading VIRGIL.— What a Sense
 the *Heathens* had of a superior invisible World?
 How full is this *Great Poet* every where of the
interposition and *appearance* of the *Gods*? How
 much to the Shame of the *Christian World*,
 who go so little beyond *visible* nature in
 their *Thoughts*, and *Reflections*? How much
 to our Confusion, that *They* should make so
much of *Error*, and *We* so little of *Truth*?

§. 210. *Life* is compared to a *River*.— But
 how odd would it be in a *River*, when the
 Water that had been long gliding down its
 Channel, should, on coming to the mouth of
 it, and *seeing* it was to be lost in the main Ocean
 before it, start *back*,—as if it would say, “ I
 “ will still run on in my *Channel*.”—— What
 must it have been *thinking* on, all the Time,
 since its Descent from the Fountain?— Pardon
 me, There’s a very good Excuse for *its* Reluc-
 tance, on the Occasion. — It never could *think*
 at all. — And in gliding down its Channel, it
 knew

56 SELF-ENTERTAINMENT: Or,
knew no otherwise, but that it was ever to run
in it.—

§. 211. A poor *Negro*-slave, when he dies, shall go off with Joy, even in torture, That he is going back into his own Country—and a (so called) *Christian* shall at his Death have no Comfort from the Thought of his going to his—

§. 212. Man was made for *Heaven*, not for *Earth*—What then are we for staying ever here for?

§. 213. What is a *Philosopher* but one who gives to every Thing its *proper* value?

§. 214. Who is a *real* Enthusiast—! He who thinks he has *divine Communications*, when he has not.—Who an *imaginary* one—? One who is charmed at the Thought of the everlasting happy *Futurity* which he has the humble hope he shall bear a part in to all Eternity.

§. 215. *Christ*, the Great Light of the World to enlighten it, intellectually, as the Sun, materially.—The *Clergy*, Little Lights, *Sixteens*, or *Twenty-fours* in the pound—Some made of good *Tallow*, and others of *Kitchen-stuff*.

§. 216. *Human Life* under the Gospel a Race, a Combat.—These *Allusions* imply in Them *internal* and *external* Opposition, against our winning of the One, or, our coming off victorious in the *Other*. But it points out to us the *means* to be successfull in *Both*; our keeping ourselves in *breath* by due *Exercise*,
temperance,

temperance, and other usages to help us, in the *one* Case, and our learning the use of the *proper weapons* in the *other*. No man *runs* but he may be liable to *fall*, no man *fights* but he is liable to be *wounded*; but he may *fall*, and yet get the *race*, and he may be *wounded*, and yet get the *better*, at last, over his *Enemies*. — *Perfection* not our business, but a continual *Approximation* towards it.

§. 217. *Taking care of our Souls*—For the *sake* of what Christ has *done* and *suffered* for us, *womanly* Religion, For our own *Interest*, and for the *Glory* of GOD, *manly* Religion.

§. 218. *Dye* I must to *Live*.—I do so in effect, every *Time* I sleep. But I *dye*, and *return* again to the *same* Scene.—No, but, indeed, I do not. Every day I return to is a *new* one. *Yesterday* is gone for ever. *To day* is as different from *Yesterday*, as *Eternity* from *Time*. *Yesterday* is *part* of a *past* Eternity, *To day* a *part* of a *future* one.

§. 219. *Lots* Dismission from *Sodom*—
“*Escape for thy Life*”—Every one has the same said to him—“*Escape* from the *Vice* of *Time*,
“ and its consequential misery, to the *Virtue*
“ of *Immortality*, and its never-ceasing happiness.”

§. 220. He that goes not resolutely with his Face foremost out of the World, when he dies, dies like a *Fool*.—But not only so, but has plainly lived like one too.—It must be a great defect in the *Understanding*, as well as in the

Will, not to meet Death with Pleasure. What should a *mortal* rational Being, throughout his whole Life, have turned and twined so much in his Thoughts as the most *important* Thing that could take place in them? It is *Futurity* only that gives Dignity to what is *present*.—I enjoy Life for the Sake of *Death*.

§. 221. I should be glad to know “What the E. of — or E. of — think, fettedly of *Death*.”—A Leap in the dark, perhaps—How *wise* has been their *tumultuous* Wisdom?

§. 222. We make little or nothing *our own* in reading *The Bible*.—We lye off o’ Land, and never go *ashore* to take possession of the *Country*.

§. 223. There are Books that calculate *Chances*—I never yet saw a Book that calculated the Chance of “Living, or not Living for *Eternity*.”

§. 224. I *entred* the World with the Thoughts of going *out of it*. (*Witness my Little Essay* On the Nature and End of Being, *styled* A Letter to a Benchet, *writ when I was two and twenty*.) — “Let my way towards Thee, “O God, be clear before me, and let me be “continually making approximation to *Thee* in “it. And so, in the end, fall like a ripe fruit “off of the *Tree of Life*, into the *Lap* of “*Immortality*.”

§. 225. The Use of every *Sunday*, as it returns, should be a Diurnal Suspension of a *terrestrial*

terrestrial State of being, for a *Celestial* one.—
The *Lords day* is *our own*, The other *Six*, We
are *Day-Labourers* for *GOD*.

§. 226. *Sunday*, a *Gardening-Day* to sow
good Qualities in, and to weed out *ill* ones.—
A *purveying-day*, to lay up *Stores* for *Happi-
ness* the succeeding *Week*.

§. 227. There is but one way of knowing
How to dye, by knowing *How to Live*.

§. 228. A Thought that ought never to go
out of the minds of all Conditions of Men—
“ That we have the *Direction* of our own
“ *Actions* committed to our *Charge*.”

§. 229. I consider the *World* as one of the
Author of *Nature's Great Gardens*, wherein
there are a multitude of *Plants* of different
Sorts for *Ornament*, and for *Use*, as well as
Weeds of all sorts. Of the former of These,
the *Plants*, I consider the different *Complexion*
of *Good Men* in their different notions in *Reli-
gious Matters*, where different *Opinions* have
been the result of sincere *Enquiry*. These
may not be unfitly compared to a fine *Bed* of
Tulips, *Auriculas*, *Anemonys*, or *Ranunculuses*,
of different *Stripes* and *Dyes*, vying with one
another which is most in the right, but seen by
the *Upper* and *Under-Gardner* with equal
Esteem and *Affection*.

§. 230. The whole *Mass* of *Mankind* an
Army lying under a furious *Canonnade*. With
this Difference from a common *Army*, as in
the latter many are carried off, and many

60 SELF-ENTERTAINMENT: Or,
escape, but in the former, none. Every man
meets his Death.

§. 231. Was the *principal* Errand of the
Messiah on Earth to *dye*, or to *teach*? Which
of these swims *most* on the Surface of his own
Discourses remaining on record? Which is to
be found deepest at bottom? 'Tis plain the
latter is of the *higher* consequence, because
the *former*, at *most*, was only intended to supply
the defect of the influence of the *latter*.

§. 232. GOD, unquestionably, provided a
remedy against *Sin* by the *Messiah*, and against
the *Sin* of *Adam*, in particular; but how that
remedy is to operate *in* and *through* Christ, is
certainly concealed from us.—What are all
human *Systems* but filling up by *Man* the *blanks*
left by GOD in the great *Charter* of our Holy
Religion, The *Bible*?

§. 233. The greatest Monster in Nature is
a wicked Man: Such a one as sets the Deity
to nought, nor troubles himself about his
Existence, or his Laws, but is his own *God*.

§. 234. I must have *my own* righteousness,
or I shall never be the better for *Christs*.

§. 235. What is the Reason, when we use
the word *Messiah*, we always put the *article* to
it, and when that of *Christ*, never?

§. 236. Is it not strange, that GOD should
make such a knowing thinking Creature as
Man, and send him into this Globe for his
habitation, and leave him to amuse himself
with *thinking* and *plodding* about "What he is?"

" For

“ For what made? What he is to *be*, or what
 “ *become* of him? By what *means*?” &c.—But
 is This the Case? — Pray what do you make
 of *Revelation*?—And has *Revelation* then
cleared up the matter so effectually as to leave
 no *scruples*——? How come there to be as
 many Volumes almost of different Opinions
 of *Divine* Things, relating to human Nature,
 from *Revelation*, as would almost suffice to set
 the World on fire, if *Revelation* had *cleared*
 the matter up? — I do but think what Light
 superior Beings, whom God may have pleased
 to let into the knowledge of us, see our
Ploddings, and *Ruminations*, and particularly
 Our *religious Quarrels*, and *Contentions*. And,
 above all, How the truly *pious Man* often
 cheats himself in ascribing his Tenaciousness
 of his own Opinion in any divine matter to
 zeal for God, and Religion, when it only has
 for its source unknown Pride, Self-conceit,
 and obstinate Opiniatrey.

§. 237. That Army is likely to be renowned
 for its Prowess against its *Foe*, who is not so
 much as sensible of its having an *Enemy* to
 encounter with. Or, rather, must it not fall
 an easy prey to the opposite Forces it has to
 deal with, on every rencounter, when it neither
 knows of there being any in the field against
 it, nor the use of any one Weapon to oppose
 their Conquests?—Who is the *Enemy* of the
 Church-Militant, Who his Army?—The
 Devil and his *infernal* Spirits.—The Devil—?

Who

62 SELF-ENTERTAINMENT: Or,

Who is He?—Is he so much as *thought* on by many to be in being? Or, named almost but to be laughed at?

§. 238. *Aristotle* calls Death “The most terrible of terribles.” But *Aristotle* was a Fool in this respect, however *wise* in others, from his own *Principles*. For what could Death be according to Them to Him, but his returning to the same State he was in before he knew what *Being* was? And if not to *be* was the frightfullest of frightfulls, not to *have been*, at all, for so long before he *was*, must have destroyed the Comfort of his being whilst he was in it.

§. 239. The Glory of man is *his own* righteousness—Or sense of his own conscious disposition, to make that use of every outward, and inward faculty, he has entrusted to him, in the way the High Donor of them intended he should without reserve.—Short of this *disposition*, a man ought to be more dissatisfied with himself, than God Almighty with him.

§. 240. *Clergy*—Keepers of the Moral World in repair.

§. 241. There's a *Geocentrick*, and a *Helio-centrick* consideration of the heavenly Bodies: So there is a *Homocentrick*, and a *Deocentrick* consideration of the *Affairs* or Course of *this* World.—Which of the *former* yields most Truth, Which of the *latter* most Comfort?—

§. 242. The Bible an Apothecarys Shop, full of *Alkalis*, and *Acids*, or Publick Dispensatory,

satory, full of Medecines for all Cases. In this, however, different from a common one, In that This wants a *Physician* to dispense them, Those of the Bible, for the most part, *apply* themselves, on Inspection.

§. 243. The *Cross* of *Christ* has no *relation* to his *Religion*. The mention of it at first, and, as I may say, *parading* it, was only owing to the absolute necessity there was to obviate the *Jewish* notion of a triumphant *Messiah*. A *crucified* Christ was, then, as necessary to be preached as the *coming* of the *Messiah*, it self. They were *Each* inseparable from the *Other*. But after the Point of a *suffering* Messiah was once settled, and the *Resurrection*, as a consequent thereof ascertained, the *Cross* might have been forgot, and the *Religion* safe. And *Christ* might have been put to Death any other way to all *salutary* intents and purposes, as well.—What absurdities has not this mistake produced in the Christian World? The *Cross* has been held more sacred than the *Religion* it self.

§. 244. A Christian is a compound Being from *above* and from *below*.—Has something of his *own*, and something of the *Holy Spirit*.

§. 245. True Holiness in the Spirit like the Jaundice in the *Body*, gives the Subject of it a different *Tincture* from the meer natural man throughout.

§. 246. A genuin *Christian* will no sooner know himself to *be*, than he will see himself not to belong to *this* World, but to be here in

64 SELF-ENTERTAINMENT: Or,
a strange Land. But he will not be of the nature of Those of the human Race, who finding themselves *out* of their native Country, in a strange Land, have pined away, languished, and dyed, as not being able to bear the difference of Customs and Manners, so abhorrent from their own.—A *Christian*, on the contrary, will *apply* himself to the *Dutys*, and take up with the rational *Complacencys* that offer themselves to him during his stay, here, with true Constancy and Magnanimity.—However, within himself, he may *long* to be *at home*.

§. 247. The *Question* will not be at the Day of Judgment, “Whether our *Heads* were *right* “ with GOD, but whether our *Hearts* were “ *so*?”—There’s little or no difficulty to bring the *Head* to a *Notion*, on proper Argument, but a great one to bring the *Heart* over to a proper *Affection*.—If there had been no *Contrast* between *Will* and *Duty*, where had been the *Trial* of *Obedience*? *Virtue* would never have had a *Name* in the World, much less a *Reality*.

§. 248. *Christianity* a *Medal* the World knows not the value of.

§. 249. What is there in *Life*, if we *live* to *dye*? What is there in *Death*, if we *dye* to *live*?

DAY-THOUGHTS. 65

To all these Reflections of my Own, I beg leave to add the single Reflection following of Another, which, I long since, met with in a little ordinary looking Book, without the Authors name, but which I have never forgot since I read it, as I hope my Reader never will, after I have laid it before Him, viz.

§. 250.

“ To Come but *once* into the World, and
 “ *trifle* away our true Enjoyment of it, and of
 “ *Our-selves* in it, is lamentable indeed. This
 “ *one* Reflection would yield a *thinking* Person
 “ *great* Instruction.” — *It has Myself, and I*
hope it will my Reader.

N O T E S.

§. 1. **F**OR Those of my Readers who may be ignorant of the nature of this *Insect*, (very much the Subject of Discourse when this Reflection occur'd)—A *Polypus*, cut it asunder where You will, and a part similar to that cut off proceeds from the wound, of it self, and the *Insect* remains as if nothing had befallen it.

§. 10. This *Thought* was otherwise exprest, at first, but it was judg'd too harsh viz. “ God has as much occasion
 “ for *Us*, as we for *HIM*”—As it stands now it is softned. But I do not think it has that *Energy*, this way, as it had the *other*, rightly taken.—How *imperfect* has God left human nature? What a *Necessity* has he not left *Us* under to supply that Imperfection? *Man* is Gods creature, and in *perfecting* *Man*, (as *his* Creature) the *Occasions* of God may truly be said to be answered. The *perfecting* his
K
own

own *Workmanship* is concerned in it. And therefore, according to the *Course of second Causes*, After *GOD* has made a Creature, and made the *Support* of It, when in being, dependant on the *free action* of *Others*, Is not providing for that Support, supplying the *Occasions*, as to such Creature, of *GOD* Himself? Undoubtedly. And it is our highest Honour and Duty to supply them. Properly speaking, It is *GOD* who *wants* Us to *plow*, to *sow*, to *manure*, to *weed*, to *bake*, to *brew*, to *build*, to *clothe*, to *judge*, to *govern*,—Nor can a *nobler Motive* be induced into the mind of man to *exert* himself in his particular *Station*, from the *Highest* to the *Lowest*, than the consideration that in so doing he *supplies* the *Occasions* of the *Deity*, for the *Good* and *Well-being* of his Creature *Man*. Every mans own *private* emolument, in the Case, is only a *collateral* Concern, that results from the *Whole*.

§. 73.—Let him, without Delay, apply himself to *Repentance*, and humbly depend on the *mercy* of *GOD*.

§. 76.—*A word more on this* “Thought.—The *Evil* complained of requires a *Remedy* in the Opinion of every Body.—To come at a *Remedy* we must consider the *Cause of the Disease*. The *First* that I shall offer is, That in all our *publick* Grammar Schools, It is no where that I know, or ever heard, *made a Point* to make Children *Christians*. That is, To frame their minds, carefully, to a *Sense* of *Religion*, and the *Fear* of *GOD*, and the hopes of *Immortality*. Children might as well be made *Christians*, as *Scholars*, if the *same care* was taken of forming their tender Years to divine knowledge, as to human learning. And what comparison between the importance of the *one*, and of the *other*; supposing they were incompatible. But why should they be so? The notorious want of this in our *Great Schools* is the irrecoverable Bane of many of our *Nobility*, and *Gentry*. And there must never be expected a *Reform*, to any purpose, amongst The *common people*, till they see their *Superiors* what They should be.—Nor can Those, who are, originally, designed to be the *publick* *Instructors* of Mankind, be too deeply tinctured with a thorough sense of Religion in their *earliest age*: And this ought to be carried, carefully, through their *whole* Education, as, by much, the Highest accomplishment, They can be *Masters* of, for the due discharge of their *Holy office*.
There

There are many *other Causes*, I am sensible, that concur to the present confess'd depraved State of the Nation, but till These *two* shall be redress'd, 'tis in vain to refer to Them. And when These *two* are redress'd, They will, in a great measure, fall of themselves. And GOD grant we may soon see that day!

§. 188. A good mans *goodness*, and a wicked mans *wickedness*,—if he can find any in it.—What other is he entitled to?—

§. 190. A *Thought* for the *Learned* only,—No need for explaining it.

F I N I S.

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